A Most Grave, and Modest Confutation of the Errors of the Sect, commonly Called {BROWNISTS, OR: SEPERATISTS.

Agreed upon long since by the joynt consent of sundry, godly, and Learned Ministers of this Kingdome, then standing out and suffering in the cause of inconformity; and now published in a time of need, for the good of Gods Church, and the better setling of mens unstable mindes in the truth against, the subtile insinuations, and plausible pretences of that pernicious evill.

Published by *W. Rathband*, Minister of the GOSPELL.

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1. d. 196.

A

Moft Grave, and

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Errors of the Sect, commonly

Called { } OR:
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The Publisher to the READER.

CHristian Reader, touching this insuing treatise, bee pleased to understand that it was compiled, (so as now thou hast it, without any adition, or alteration) many yeares since by sundry Reverend and Godly Ministers of this Kingdome, who in their times stood out and suffered in the cause of Inconformitie to the Ceremonies, and laboured the Reformation of things then, and still in part remaining amisse in our Church: therein both for opinion, and practise, endeavouring to keepe close to the Rules of Scripture, and what in them lay to eschew all errors and exorbitances, both of separation on the right hand, and of superstition on the left.

Who the men were by name, is neither now necessary to be published, nor, in respect of them all, certainely known. But what sort of men they were that made it, and of what piety,

charitie, modestie, and abilitie for this controversie they were; the treatise it selfe by its owne light will sufficiently discover to the unpartiall, and unprejudicate Reader.

It is now presented to publike view (after so long deteinment) the rather because;

First, The Presse is now more free and open (then in former times) to books of this nature, which doe so oppose the Schisme of the Brownists, as not at all to allow of the tyrannie and corruptions of the Bishops.

Secondly, It seemeth now more needfull then formerly, through the late lamentable increase of opinions and practises of separation, and the dangerous rents alreadie made, and likely to bee made thereby, even to the utter ruine of this Church, if by the mercie of our God, and the wisdome of our King, and Parliament, some timely, and effectuall remedy be not provided.

Thirdly, Hereby (good Reader) *thou maist see that the opinions, and practises of those that way addicted, now so much extolled, wondred at, and greedily embraced by many, under the notion of new truths, and a new and further light (as if some new-created Star had now appeared to the world, never seene before) are indeed no other, for substance, but the old errors and dotages of* Barrow, *and* Greenwood, *long since by them published, and by the godlie, sober, and judicious in those times opposed, and exploded. Save that now, like rustie weapons, they are newly furbished, and being but the same mettalls, and materialls, are only cast into a new mould, with addition of some things more, of the same sort, then they expres-*

expreſly held; mitigation of others, by them more ſharplie and rigorouſly delivered; and interlaſing of others, more pleaſing and plauſible to make the reſt reliſh and vent the better.

Fourthly, Hereby alſo thou maiſt perceive, and take up the true judgment of the true ancient and preſent Non-conformiſts of this Kingdome in theſe points, as from their own mouth, and pen. Whereof (by the help of God) thou maiſt make theſe, and the like uſes.

Firſt, Thou maiſt cleare them in thy thoughts from the miſrepreſentations, and imputations both of the Epiſcopall, and Schiſmaticall partie. Both of which would make the world believe that the Non-conformiſts have laid the foundation of Browniſme, by their principles of Inconformity, and that if this bee lawfull, the other muſt needs bee neceſſary: The former ſort thus ſuggeſting, to lay the greater hatred upon them and the cauſe of Reformation, which they promoted; The latter ſort to procure the greater credit to their owne irregular, and unwarrantable courſes thereby. (And would to God that ſome other brethren (though of a farre better ſort, and ſuch as have long groaned under their Conformitie, had not beene, or yet were not too credulous to ſuch unlikely, and unreaſonable ſuggeſtions againſt their brethren.)

2. Thou maiſt ſee that the cauſe of ſeparation may be confuted without relinquiſhing in one part, the grounds of Inconformitie, or leaning at all unto Epiſcopacie. As the cauſe of Inconformitie, may bee fully maintained without fetching

weapons

weapons from or betaking our selves unto the Campe of Separation, which thing I could wish with all my heart, had beene well observed by some (otherwise godly and judicious brethren) in these dayes, who no sooner begin to dislast and cast off, their old burden of superstitious conformitie, (of late augmented, and made utterly unprofitable by sundry other innovations) but withall they begin to dislike all set formes of prayer especially, in our Lytargie, as unlawfull, to question their owne present standing in the ministerie as Antichristian, and to abstaine from our worship, especially our Sacraments, as Idolatrous, with other like unreasonable opinions, and practises. As if it were not possible for men to leape out of the Surplice, unlesse also they leapt out of the Church, and as if there were no middle betweene separation from the Church and true worship thereof, and subscription unto or practise or approbation of all the corruptions in the same. An error, in some sort, formerly excusable when oppression (as Salomon saith, Eccles. 7. 7.) and persecution made even wise men themselves madde, and sometimes in hast, betweene feare, griefe and anger, in avoyding one extreame, to fall upon another. But now, since that by the miraculous mercie of God, the stings of those great Bees, are pulled out, and their hornes sawed off, wherein they have so long afflicted, and willingly destroyed this poore Church, I say now, me thinkes wise men should looke before they leape, and so warily eschew one errour as that they doe not unwarily runne into another, perhaps a worse.

Lastly thou maiest be somewhat stayed from hastie adhering

bering, or inclining to their courſes of ſeparation, not onely by the Treatiſe it ſelfe, but alſo by the conſideration of the Treatiſers. For though no mans perſon whatſoever can be a ſufficient bottome whereon to ſettle any opinion or practiſe in Religion, but the Word of God, and right reaſon alone, yet is not theſe mens example, or teſtimonie to be altogether ſlighted, eſpecially in this controverſie, wherein wee are ſometimes almoſt deaffed with the praiſes of ſome of the ſeperators eminent learning, pietie, ſinceritie, zeale, &c. In which caſe I hope it need not bee offenſive to any, perhaps it may be profitable to ſome (according to the Apoſtles example in a caſe not altogether unlike, 2 Cor. 11. 22. to oppoſe theſe mens learning, pietie, ſinceritie, zeale, &c. againſt the others; Who as in all other things they were examples of holineſſe, ſo in this, that they have ever, not only forborne but ſtedfaſtly oppoſed to their great reproach, dammage, and danger many wayes, the corruptions in our Church-government, worſhip and Leiturgie, and have beene lights and leaders to theſe latter times therein, yet alwayes in a peaceable and regular way, as not on the one ſide to ſubject themſelves to ſuſpitious inventions, ſo on the other, not ſinfully to ſeparate from the Communion and true worſhip of Churches; accounting it more agreeable to all rules of pietie, charitie, and Chriſtian prudence to tolerate for the time, what they could not mend, rather than to rent and teare all in peeces, to an utter ruine.

To conclude, though perhaps ſome few particulars in this treatiſe may ſeeme more queſtionable, yet for the maine I

doubt not but the Authors have held close to the truth, both in their owne positions, and in opposing their adversaries. By which therefore (good Reader) thou maiest reape much benefit, for thy better settling in these unsettled times, if thou be capable thereof, and if the Lord shall please to adde his blessing thereunto. Which hee shall never cease to pray for, who is, (all that he is) truly thine in Him,

W R.

The

THE PREFACE of the AUTHORS of the Treatiſe, enſuing to the READER.

THE holy Apoſtle Saint *Paul* writing unto the *Galathians* theſe words, *Brethren, If any man be fallen by occaſion into any fault, you which are ſpirituall, reſtore ſuch a one with the ſpirit of meekneſſe, conſidering thy ſelfe, leſt thou alſo be tempted:* both ſheweth the danger of falling, whereunto they are ſubject, who ſtand in the Church of God, and preſcribeth the dutie of recovering thoſe that are fallen unto ſuch as are ſpirituall, That is to ſay, as are furniſhed with gifts thereunto, with the manner how all that ought to be performed: two neceſſary points in our judgements to be conſidered, and much tending to the preſervation of the good and happy eſtate of the Church of God: for how cometh it to paſſe, that Sathan ſo farre prevaileth againſt it; but for that weake men conſider not the danger of falling, untill they be downe, and almoſt paſt recovering; thoſe that are fallen, either not at all, or not untill they be well neere without remedy. It is therefore one eſpeciall part of holy wiſedome, for men *who think they ſtand, to take heed leſt they fall*, and therefore to ſeeke to kneow the depth of Sathans pollicies and ſubtilties, and then the effectuall means for the preventing of them, Into which if

they carefully enquire they ſhall finde, that though hee ſeeke to draw even thoſe that have ſhined as ſtarres in the Church, from heaven unto the earth; yet that he much more earneſtly laboureth to make them wandring ſtarres, forſaking the place wherein they ſeemed to be fixed, to give ſhine and direction to others, that is, though hee laboureth and endeavoureth to bring men from their firſt love and zeale, unto a lukewarmneſſe, or key coldneſſe in the Church, yet he rather deſireth to lead them into a fierie ſpirit, and indiſcreet zeale from the Church and ſocietie of Saints, which no doubt he doth, as for many other cauſes; ſo for theſe two. 1. That he might by their departure, who have ſeemed zealous and godly profeſſors, ſhake the faith of others, and cauſe them to doubt, that they are not in the true Church; where they may finde directions toward the kingdome of heaven: and at laſt to flie from it, as from Babylon. And 2. that he might deprive thoſe men themſelves of the happy meanes of the recovery which they might have had eaſily applyed, had they beene in the Church, and remained in the fellowſhip thereof: Hence it is, that in the Church of God, thoſe who breaking the holy bands of love and faith, have like unkinde children forſaken her their naturall mother, and oft pleaded with her as a ſtrumpet, which never was done in more convenient manner then of late, by certain of our brethren, who having been brought forth of the wombe, and brought up in the boſome of the Church of *England*, have not onely renounced, as a ſtepmother: but condemned her, as one of the daughters, yea the eldeſt daughter of the very whore of Babylon, railing on her, as if ſhe living in continuall ſpirituall fornications, brought forth ſonnes and daughters, not unto Chriſt; but unto Antichriſt his adverſary: By which their faults and fallings, as they have deprived themſelves of thoſe gracious bleſſings which they did long, and might have ſtill enjoyed amongſt us to their ſoules health, and made the meanes of their recovery more hard and difficult; ſo have they troubled and diſquieted many remaining in the body of our Church, and of

ſtrong men in the truth, brought them to be children again in underſtanding, eaſie to bee carried about with every blaſt of diverſe and ſtrange doctrines, how contrary ſoever to the truth according unto godlineſſe, either taught or received by them. The caſe thus ſtanding, we take it to be our duties, being members and Miniſters of this Church, having by Gods grace received ſome, though a ſmall meaſure of gifts fit thereunto, as to maintaine the credit of the Church, wherein we live. And to juſtifie the practiſe of our miniſterie therein, ſo farre forth as truth will permit; ſo chiefely to ſeeke, and endeavour both the recoverie of thoſe that are ſtrayed from the ſheepfold of Chriſt amongſt us, and alſo the ſtay of thoſe that are ready to runne after them, together with the better grounding, and confirming of them who remaine in the flocke, with comfort under their ſhepheards, which duty we have endeavoured to performe heretofore by publike preaching, and private conferences as occaſions hath beene offered, and now have beſtowed our labours in writing this treatiſe following, to the ſame end wherein after wee have proved by certaine reaſons, that our Aſſemblies, are the true Church of God, we take upon us to ſhew.

Firſt, The foure chiefeſt exceptions, they take againſt our Church for warranting Schiſme, and ſeparation from us are vaine and frivelous.

Secondly, That the maine grounds they ſtand upon for the erecting their new Church, are weake and ſlender.

Thirdly, that the beſt arguments that they uſe for condemning us, and juſtifying themſelves, are looſe and unſufficient: which points as we have gathered out of their printed books and written papers (where they were before ſcattered) and brought into one forme and body, ſo have we more plainely, and nakedly, both propoſed, and dealt in, paſſing by all impertinent, and offenſive matters; And their flouting declamations, petitions, exclamations, and bitter reviling ſpeeches againſt our Churches, Miniſters, and people, all their reproch-
full ſlanderous profane ſcornings, fearefull blaſphemies a-

gainſt the Word preached, and Sacraments adminiſtred, prayers, and holy exerciſes of Religion, uſed in our Aſſemblies, wherewith their writings, and printings ſwell to ſome bignes, as Bladders puffed up with winde. All theſe (though wee have given the Reader ſome taſte of their ſpirit in them) yet have wee not in our Treatiſe ſtood upon them, for that wee judge them not worthy the anſwer.

This worke of ours, we commend, firſt unto our brethren departed from us, deſiring them to read it, without partialitie, ſelfe love, prejudice or other ſiniſter affections, and with meekeneſſe, indifferencie, and love of the Truth, deſire to be informed, and readineſſe to be reformed, where they erre and goe aſtray: It may be that God will give a bleſſing to it, nay ſure wee are, *that he is faithfull that hath promiſed, to give unto thoſe that aske, to open to thoſe that knocke, and to cauſe them to find that ſeeke*, the truth in ſincerity of their hearts, eſpecially if to the reading thereof, they adjoyne: Firſt, a review of the books which have beene written by the Ring-leaders of their ſeparations. Secondly, a view of the perſons of whom their Aſſemblies conſiſt. And Thirdly, a conſideration of the eſtate wherein their Church now ſtandeth. In the review of the bookes which have been written, we exhort them with ſingle hearts, to examine the ſpirits wherewith the authors of them were led in their writing, and they ſhall finde it not to be the good ſpirit of God, which filleth mens hearts with meekeneſſe, humilitie compaſſion, ſoftneſſe, holineſſe, and other ſanctified affections, but that evill ſpirit of Satan, which under colour of zeale of Gods glory, hatred of ſinne, deſire of ſerving God in ſincerity, thruſteth men whom it hath deceived into pride, ſelfe love, raſhneſſe, unnaturall affections, uncharitable ſurmiſes, and moſt unchriſtian judgment of their brethren.

Secondly, to weigh wiſely what end they propoſed to themſelves in their writings, which will evidently appeare to be not ſo much the cleering of themſelves, from the crime of Schiſme, as the drawing of others to joyne with them, and

the defacing of our Church, which they compare with the moſt Idolatrous, and heatheniſh Nations, that ever were, yea with *Sodom* and *Babylon* it ſelfe, and the disgracing the Miniſters thereof, eſpecially thoſe whom heretofore they have moſt reverenced, whom they ſort with moſt wretched Miſcreants, *Judas*, *Cain*, *Balaam*, and many other, upon whom the ſpirit of God hath ſet a fearefull brand of eternall condemnation.

Thirdly, to try carefully the allegations of Scripture, wherewith they have fully painted the Margents, and with the multitude, whereof they have aſtoniſhed the ſimple, or credulous Readers, perſwading them, that their cauſe ſtandeth upon the ſame ground of Gods holy Word, and they ſhall plainely perceive, that the places by them alleadged, do for the moſt part prove that, which we denie not: And if they be brought to confirme the matter in controverſie, they are either unconſcionably, or ignorantly wreſted againſt, or beſides the meaning of the Holy Ghoſt. A ſecond thing which we intreat them to do is, to view the perſons of whom their Aſſemblies conſiſt, and let them tell us how many of them there bee, whom they have brought from groſſe ignorance, unto true knowledge, from infidelitie, to holy Faith, from profaneſſe of life, to a conſcionable walking with God; if there bee ſcarce any amongſt them, which have not bin of ſome note in our Churches, for holy and ſincere profeſſion; and if they had no good thing in them, which they have not received by the miniſterie of thoſe men, and in the boſome of thoſe Churches, which now they condemne, and flie from, why then take they the Seale of our miniſterie, and Church, and ſet it unto their blanke? Thirdly we exhort all of them to a ſurvey of their eſtate, wherein they ſtand, which is (if that be true, which by ſome of their own hath been reported) full of diſorder and confuſion; And indeed how can it otherwiſe bee, whereas they teach that every member of their Church may, and ought to ſtand up againſt their Miniſters and Elders, to gainſay them in delivering of doctrine,

and withstand the other in execution of discipline; If he be perswaded, the one erreth from the truth, and the other faileth in justice, is not this to make every member an eye, an eare, an head? And must not men be of Angelicall perfection to preserve unitie, where such large libertie is granted unto them?

A second sort to whom we commend this labour of ours, be our brethren also who by the writings, doings, and sufferings of these deceived men, are in danger likewise to bee deceived, being brought to halt betweene two opinions. These also we pray to read it with an holy purpose, to be fully resolved, and setled in the truth. We hope their labour shall not be in vaine, if they will accept from us these few advertisments.

First, That they make not the example of any man seem he never so godly, religious, and zealous, but the Word of God only, the rule of their beliefe, and life; *Paul* himselfe must be followed no further, when the holy precepts of the Word, and the examples of the godly joyn together, we have the one to teach us, the other to incite us to doe our duties.

Secondly, That they carry an humble and lowly conceit of themselves, and their gifts.

1 *Cor.* 8. 2. *Galath.* 6. 3. That they remember, that if any man thinke hee knoweth any thing, hee knoweth nothing as he ought to know; And that if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceaveth himselfe in his imaginations.

That to this purpose, they occupie themselves in consideration of their owne wants, and sinnes, which cleave so fast unto them, rather than in the marking the blemishes, & noteing the faults that are in others, following the counsell of the Apostle. *Galath.* 6. 4. *Let every one prove his owne worke, and then shall he have rejoycing in himselfe only, and not in another.*

Thirdly, that they have a reverend opinion of those men by whose ministerie they have beene begotten unto God, or nourished in the truth, by whose labours they have beene instructed, confirmed and comforted, in whose mouthes the Word of God hath beene unto them, as a two edged sword,

entring through them unto the deviding a sunder the soule and spirit, the joynts and the marrow, that they suffer not a sinfull thought to enter into their heads, of their unlawfull vocations, who have their hearts and soules, as Seales of their ministery, and may say to them as *Paul* to the *Corinthians*, *are yee not my worke in the Lord, if I be not an Apostle unto others, yet doubtlesse I am unto you, for you are the Seale of mine Apostleship in the Lord*; whereof they should therefore be the more carefull, for that it hath bin an ancient and ordinary policie of Satan, that hee might cause men to refuse the word brought unto them in the mouthes of the Prophets, Apostles and other men of God, yea of Christ Himselfe to perswade them that they had no warrant of their vocations, and calling from God. 1.Cor.9.12

Fourthly, That if notwithstanding, all that is said for their instruction, and reformation in this behalfe, they keepe a liking of that draught of a Church, which our deceived Brethren have framed and commended in their writings, and desire to joyne themselves unto their societie.

They yet remember it is a part of wisdome, to stay the full establishing of their Church, and practise of the Ordinances thereof, for a time that they may see what blessings of God bee upon it, for the ratifying and approving of their doings: for if it bee of God, it will stand as an house founded upon a a sure Rocke, if it bee of men, it will come to naught.

A third sort to whom we commend this worke of ours are our stronger brethren which continue with comfort in the societie of their Church, them wee intreat that if they finde any confirmation or strengthening unto their consciences by the pursuing hereof, any increase of knowledge and ability to maintaine the truth of our Church, Sacraments and word, to defend the lawfulnesse of our ministerie, and practise of Gods externall worship amongst us.

That first they praise God whose gift it is, that any thing is spoken, or written for their edification, instruction and consolation, and then bestow the same as occasion shall be offered,

to the reclaiming of those that are straied, and holding them that are ready to wander.

Wee lastly commend this simple travell of ours to the Church of God, whereof we are unworthy Ministers, beseeching her to accept our poore endeavours, the rather, for that wee are not ignorant that the labours which we have taken in this cause, will be diversly judged of, according to the manner and affection of those men to whom this worke shall come.

Some, as namely, our deceived Brethren against whom we deale, will hold it damnable and execrable, as being bestowed against the Church of Christ, against the Saints and children of God, against the holy Truth taught in the Testament of Christ; yea, and that contrary to the light of our own consciences, and knowledge of our owne hearts.

To the first part of this their charge and accusation, we answer, That whether they or wee be the true Church of God: whether they or wee have the Truth taught in the Testament of Christ, is the matter in controversie betwixt us. If wee be the Church of God and have the Truth of Christ, as we hope shall appeare by this Treatise, then have they written and spoken against the Church of God, and that in most shamefull and fearefull manner. If they be the true Church of God, and have his Truth (which we assure our selves they shall be never able to prove) then have wee spent our labours against the Church of God: But have we done it wittingly and willingly against the light of our hearts? This is indeed the second part of their charge: but who made them the searchers of our hearts, and judges of our consciences, that they should accuse us, and in other and quench the light of Truth, which hath shined into our soules, especially when they heare our protestations to the contrary, where is that Charitie that thinketh none evill, which hopeth all things; we say therefore unto the second part of their accusation with the Apostle, *We say the Truth in Christ, our consciences bearing us witnesses in the holy Ghost, that we can say nothing against the Truth, but for the*

Truth, wittingly and willingly. And in the Teſtamonie thereof we pray God that our tongues may cleave to the roofe of our mouthes when we endeavour to ſpeake, and that our pennes may ſticke to the ends of our fingers, when wee attempt to write any thing againſt the Church, Children, or Truth of God.

Some others, Fathers, and Brethren, Miniſters, and Members with us of this Church, finding by our manner of writeing of what judgement wee are, will hold our paines requiſite and neceſſarie, to ſtay the courſe of theſe waters which wee have given paſſage unto, and to make up the breaches wee have opened, by ſpeaking againſt the government eſtabliſhed in this Church, the Ceremonies uſed therein, and other our unadviſed dealings in the execution of our Miniſtrie.

To theſe men wee ſay firſt, that as we have beene, and are perſwaded of the Truth of theſe things which we have delivered, touching the defects and wants, the blemiſhes and deformities of this Church: So have we in the ſincerity and uprightneſſe of our hearts, dealt for the redreſſe and Reformation thereof: Wherein, though we know nothing by our ſelves before men, more then Truth will permit, if they ſhould have taken occaſion by our doctrine (which we perſwade our ſelves to be the doctrine of the Truth) to make this Schiſme; Yet were this no reaſon to reprove us, unleſſe thoſe men which have ſet downe true poſitions be to be blamed, as Authors of the falſe Collections and Concluſions which are inferred and gathered thereupon.

Secondly wee anſwer, That our deceived Brethren do no leſſe condemne thoſe Churches of God, as the Synagogues of Sathan, where the doctrine which wee have taught touching the government of the Church, and matters of Ceremonies is maintained, and where all things which wee hold offenſive in our Church are aboliſhed, then they doe the Church of *England*, inſomuch that they have written of the Church of *Geneva* (which is holden to be the beſt pattern of a Reformed Church) that it became a miſerable preſident and pernicious

example even unto all *Europe*: whereby it is evident that they have beene brought unto this Scisme by some other inducements then the dealing of those men in the execution of their Ministrie, who are charged to be the occasions, if not the Authors thereof.

Thirdly, there is such difference and plaine contradiction betweene them and us in judgement, yea in the matter of discipline and Church government, besides many other materiall points of doctrine, as we marvell any men should esteeme us causes of their defections from this Church, much more that any man should write, That between the *Brownists* and others (he meaneth them and us) there is no controversie as touching the framing of a Church by the word of God.

A third sort of our loving Brethren, approving our care of Gods Church, and desire to reclaime poore deceived soules, will yet happily esteeme our labour altogether needlesse and superfluous, as spent and bestowed both against a cause that hath so little shew of truth and semblance of probabilitie, nay so evident appearance of falshood and vanity, as it is rather to be despised then confuted, and also upon men, whose zeale and rashnesse so far prevailes over sound judgement, and discretion, that we shall rather sharpen and increase their humour, (by thinking them worthy answering) to a further contradiction, then either informe their understanding by sound reason, or alter their affection by efficacie of any perswasion.

These Brethren wee desire to give us leave to dissent from them, who judge far otherwise of this cause, wee handle and hope much better of the persons against whom we deale: for the cause it selfe we say, that though it did appeare, as it is indeed full of falshood and and vanitie unto those that have the gift to discerne betweene those things that differ, and withall to temper their affections (which is the reason it prevaileth not with any such to their seduction) yet unto men of weak judgements and strong affections, or of more heat then knowledge, it seemeth far otherwise, who are not in our judgements

to bee contemned and suffered to be so headlongly carried in so violent a course, but rather with compassion to be reclaimed, and with meeknesse to be restored by such as are spirituall; if it please the Lord to give a blessing to their labour so spent and imployed.

Secondly, seeing this *Heresie* of theirs doth not only seeke to untile the House of God built amongst us, nor to breake downe the walls only, but even to overthrow the whole fram thereof, taking away the Pillars whereon it standeth, the preaching of the Word and administration of the Sacraments: Yea digging up the very foundation thereof, and taking *Christ* from us whom (as they say) wee preach not, but denie in all his offices, were the false-hood and blasphemie thereof never so apparant, yet were not the labour needlesse, and superfluous, that is spent in confuting thereof.

Thirdly, Seeing this cause hath been thought to be of such weight and regard, that it hath brought the High Court of Parliament to make a sharp Law for the preventing of the mischiefes thereof, shall it bee thought a matter unnecessary and fruitlesse for Ministers to deale withall, especially where Lawes politicke can but draw the outward man to conformitie which is but Hipocrisie unlesse the Law of God be annexed thereunto for the converting of the soule, and bringing the inward man, to doe that inwardly, and sincerely which outwardly it performeth.

Lastly, Wee have the examples of diverse Learned and godly brethren to warrant our doings, and to perswade us of the necessitie of this labour, who either by commandement from authoritie, or of their own motions by occasions offered unto them, have dealt not only by disputation and conference, but also by writing and printing for the suppression of this Schisme and reclaiming these men. For the persons against whom wee write, though we hold them all to be in a dangerous estate (wee are loath to say in a damnable estate) as long as they continue in this Schisme, and have cause to feare that Sathans subtilties abusing the gifts that are in them, and draw-

ing them to pride, and conceit of themselves hath hardened some of them so in their Schisme, that they will hardly be reclaimed, yet hope we, that as many of them have been brought backe againe to the Church, who straied away with them, so the rest may in time be brought to a sight of their owne error by good meanes effectuall thereunto, such as God hath sanctified to that end, and promised to accompany with the gracious assistance of his holy spirit: This labour therefore of ours, we trust shall not be in vaine, but have that work in them for their recovery by the blessing of God.

If God vouchsafe us not this favour to be happy instruments of their good, yet doubt we not, but he that is witnesse unto our Consciences, how we long after their salvation, yea even from our hearts roots, will be our strength, and our judgment and worke shall be with him; though they bee not gathered.

Esay 49.4, 5. But if it be remembred that our labours have beene bestowed, not only to raise them that are fallen already; but also to stay them that stagger, and strengthen them that stand upright: though it should be utterly unprofitable unto the former sort; yet being likely to prevaile with others, to their benefit, it cannot but be acceptable unto God, and comfortable unto our selves, and so neither superfluous nor unnecessary.

This now only remaineth (Christian reader) that before we commend this treatise to Gods blessing, we advertise thee of two things needfull for thee to know: First, whereas to many rash and hot spirited men it may seeme, that wee have dealt in this cause too remisly, so that wee have justified the corruptions of our Church, as hath beene objected against others heretofore, We answer, that our dealing may well indeed seem too remisse, whilst the reader shall compare it with over bitter, untrue, yea, and slanderous biting and invectives of our Brethren: but being compared with it selfe, and with our Church, as in it selfe it standeth, we hope it will appeare (sure wee are that our knowledge) wee have not justified the least thing therein worthy to be condemned.

Secondly,

Secondly, whereas the worke is somewhat long, and therefore somewhat wearisome to the Reader: Know that we desired to be much more briefe therein then wee are, both for that, not the reading so much as the writing of it out by them, that after the reading of it may desire it, must needs be tedious, as also; for that fewer words and reasons might have as well satisfied the learned sort: but whereas our desire is to satisfie the simple, as having more need; by framing divers answers unto the arguments and proofes which we confute, and to make them plaine to their capacity and understanding, wee could not vse more brevitie without more obscuritie. And thus we commend thee to God, and to his blessing upon the reading hereof, that it may be a meanes to teach thee to discerne the things that differ, and to keepe thee from thy being overmuch just, lest thou become too wicked. *Amen.*

1. Certaine

A Collection of the chiefe Heads, of this book.

I. Certaine exceptions they take, and faults they find with us; *viz.* With our,

I. Church in generall and the whole frame of Our Assemblies wch they affirme to bee false and Antichristian, because

1. They were not rightly gathered, *pag.* 8.
2. They communicate together in an outward worship of God that is polluted with the writings and inventions of men. *pag.* 12.
3. They want the true discipline of Christ, *page* 17.
4. They submit themselves to false, and Antichristian discipline, *page.* 19.
5. They obstinately continue in the aforesaid wants and corruptions, having beene convinced, *page* 21.

II. Ministers whom they affirme to bee false and Antichristian.

1. The Office whereunto we are called, is not that wch Christ hath ordained, but that which Antichrist calleth his Priests unto. *page* 28.
2. Their entrance is not according to Christs Ordinance, but also Antichristian. *p.* 34.
3. Their administration and exercise of their office, is not according to Christs Ordinance, but Antichristian formes of prayer. *p.* 39.
4. Their maintenance is Iewish, and Antichristian, *viz.* by tythes, *&c. pag.* 42.

III. People and the private members of our Assemblies, whom they say to be such as no true Church, can consist of.

1. Because they are not a separated people from the world. *pag.* 50.
2. They are not Saints faithfull. *pag.* 51.
3. They tollerate the openly prophan *p.* 52

Two certaine conclusions, wch they inferre upon the foresaid exceptions *viz.*

1. Therefore the Assemblies wee separate from are such, as the Scriptures doe warrant us to separate from. *pag.* 57.
2. Therefore the Assemblies we joyne unto, are such as the Scriptures doe warrant us to joyne unto. *p.* 62.

The

THE Church of *Engl.* is a true Church OF CHRIST.

I. EXCEPTION.

THe first Exception is against the whole body of our Assemblies and our Church in General, which they term Babylonish Synagogues and a Whorish Idolatrous Church, Henry Barrow *in his discovery of the false Church, Page 24.*

ANSVVER.

THat the Church of England is a true Church of Christ, and such an one, as from wch whosoever wittingly and willingly separateth himselfe, cutteth himselfe from Christ, wee doubt not but the indifferent Reader may be perswaded by these reasons following.

Our Congregations are true Churches For,

Arg. I. We have and joyn together in the use of the preaching of the Gospell and administration of the Sacraments.

First, Wee enjoy and joyne together in the use of those outward meanes which God in his Word hath ordained for the gathering of a visible Church: for proofe whereof wee alleadge, that the meanes which we use and enjoy, have been effectuall to the unfained conversion of many, as may appeare, both by the other fruits

PART I. of faith, and by the Martyrdome which ſundry have endured that were Members of our Church, and had no other meanes of converſion then ſuch as we have: Yea even thoſe men, who judge ſo hardly of us now, are able to witneſſe with us in this caſe. That if their be any true faith and ſanctification in them (though it bee much increaſed, as they think, ſince they left us) yet it was begun and bred in our Aſſemblies.

Secondly, If theſe places of holy Scripture, *Matth.* 28. 20. *Epheſ.* 4. 11, 14. bee well examined, it will bee found that the means, which Chriſt ordained for the gathering of a viſible Church, are the very ſame which we enjoy, even the preaching of the word, and adminiſtration of the Sacraments. That which *Henry Barrow* ſaith againſt us, in this point *pag.* 160. of his diſcovery (*viz.*) that there is not any one thing amongſt us either in order, or adminiſtration according to Chriſts Teſtament, ſhall bee hereafter diſproved, when we ſhall come to juſtifie our Miniſtery of the Word and Sacraments againſt their arguments or Objections whatſoever.

Which is an infallible note of a true Church.

Now that this is an infallible and good argument of a true Church, appeareth: becauſe; First, There cannot any people be named, that, having theſe meanes, may yet by the word be evicted not to have beene the true Church. The Papiſts indeed bragge of theſe means, but without cauſe, for the doctrine of faith is not preached amongſt them, but oppugned, and conſequently they cannot have the true Sacraments which are Seales of righteouſneſſe, which is by faith. Secondly, the Scripture every where ſpeaketh of the preaching of the Word, and adminiſtration of the Sacraments, as of priviledges peculiar to the Church of God.

Rom. 3. 12. & 9, 4. *Pſalm.* 147. 19. 20.

So while the *Jewes* only were the Church, theſe priviledges were reſtrained to them, and never made common to the *Gentiles* till the partition wall being broken downe, they alſo were incorporated to the Church of God.

Matth. 10 5. 6. *Acts* 11. 19. & 23.

Arg. 2. So the Prophet ſaith, that this ſhould be the reaſon, why the *Gentiles* were moved to joyne themſelves unto the true Church, becauſe there and no where elſe the Miniſterie of the Word was to be found.

Secondly, Our whole Church maketh profeſſion of the true faith: The confeſſion of our Church, together with the Apologie thereof, and thoſe Articles of Religion which were agreed upon in the Convocation Houſe, in the Yeare of the Lord 1562. (whereunto every Miniſter of the Land is bound by Law to ſubſcribe, ſo farre forth as they concerne the confeſſion of faith, and the doctrine of the Sacraments) doe prove this evidently; for how ſhall wee better judge of the faith which our Church profeſſeth, than by ſuch evidences? Many Papiſts and Atheiſts, are in our Land, wee grant, and many ignorant and wicked men beſides, who make not ſo cleere and ſo holy profeſſion of the true faith, as they ſhould: but

that our Church accounteth any one to be her Child, or member, who either denieth Christ, or professeth any other way to salvation, then faith which worketh by love, or who doth not professe this faith in some measure, we confidently deny. Now this reason also hath force sufficient to prove us the true Church; for as true faith in Christ is that which giveth the life and being to such as are effectually called, and so become Members of the Invisible, and Elect Church; so the profession of true faith, is that which giveth life and being to a visible Church: Upon this profession wee finde many that have beene incorporated into the visible Church, and admitted to the priviledges thereof, even by the Apostles themselves: Yea and *Simon Magus*, though he had neither faith, nor the spirit of God, yet because he made profession of faith, was judged a member of the visible Church, and baptized. So the Church of *Pergamus*, though it did tolerate grosse corruptions in it; it kept the faith of Christ, and denied not his faith, and was still called the Church of God.

Acts 8.37,38 & 16.31,32 & 18.

Act. 8 13. *Revel.* 2.12,15.

The description of a Church, which they give in the *page* 67. of their collection of Letters and conferences (viz.) *That it is a company of faithfull people that truly worship Christ, and readily obey him*; is utterly untrue, if it be understood (as needs it must) of the visible Church; for if every one that the Church may account a visible member, be truly faithfull, how is our Saviour to bee understood, when he compareth the Church or Ministery to a draw-net, which being cast into the Sea, gathereth as well that which must be cast away, as good Fish: * And to a field, where the Devill doth as busily sow tares, as the Sonne of Man doth good Wheate? * or how shall that difference stand, which the Scripture maketh betwixt the Lords judgment, and the judgment of men, if men may not account any members of the Church by their outward appearance, and profession; unlesse they know them to have true faith? which thing the Lords eye is only able to discerne.

See our further answer to this in the defence we make for our people against the second Article of their third exception.

Matth. 13.47, 48.

Matth. 13.37 39

1 *Sam.* 16.17. *Acts* 13. 28.

Thirdly, We hold, and teach, and maintaine, against all Heretickes, and adversaries, every part and Article of Gods holy truth, which is fundamentall, and such, as without the knowledge, and believing whereof, there is no salvation. Our confessions, Catechismes, Articles of Religion, published, and approved of our Church, may perswade all indifferent men of this: Yet was not *Henry Barrow* ashamed to write in the 10th. *page* of his discovery.

Arg. 3.

That all the Lawes of God, both of the first, and second Table are here broken, and forsaken, both of the Ecclesiasticall, and Civill estate, and of every particular person in both, all things being innovated in both, according to the lusts and pleasures of men, the Law, and Word of God being quite rejected and cast aside.

[illegible] of their refutation of Master *Gifford*, They

PART I.

have these words; *We hold that you have poysoned all the fountaines of sincere doctrine, and perverted the whole Testament, and turned away the practise thereof by your damnable false expositions: Yea, that you teach not one point sincerely.* And in the 162. *page* of this discovery. *They are made so contrary one to another, as it is an impossible thing, to finde two of them in one minde; yea, or any one of them constant in that he affirmeth, they know not the Doctrine even of the beginning of Christ.* Adde hereto *Henry Barrow's* words, 12 and 23. *pages* of their collections of Letters, and conference. We will not give any answer to these speeches, but onely desire the Christian Reader to consider, whether ever God's Spirit taught any to write so slanderously; not onely against a whole Nation, (the conversion whereof they pretend to seeke) but against the blessed Truth of God; And how unlikely it is that they should bee in the right way, whose chiefe leaders were guided by such a spirit: That they should be the Lords building, whose first founders and Master builders, had either so small skill, or so bad a Conscience: Doe we not hold all the same books of Canonicall Scriptures which they themselves doe? Doe wee not reject out of the Canon all which themselves account Apochryphall? Have they any translation of holy Scripture besides ours? Doe they themselves beleeve, or teach otherwise in the Articles of the holy Trinity, of justification, of predestination then wee doe? Hath every member of their Assemblies recovered that spirit of truth, whereby they are led into all truth; as *Henry Barrow*, page 17. of his discovery affirmeth? And is there not any one amongst us that hath not quite rejected the whole Word of God? Not any one that knoweth the doctrine even of the beginning of Christ? We know no better way to convince them in this, then by appealing unto their Consciences, which we are sure will take our parts against them.

Which none can doe but the true Church.

Now this reason also is strong to prove us a true Church, for although the bare letter of the Scripture may be found amongst the *Jewes* and Papists, and other Hereticks. Yet was there never any people, that held and maintained the true sence of the Scripture, in all points fundamentall, but only the Church of God, whereunto onely this title belongeth to bee the pillar and ground of truth: wherein wee desire the Reader to consider that a people may be the true Church, though they know not, nor hold not every truth contained in the holy Scriptures, but contrarily hold many errours repugnant to the Scriptures. Yet hath *Henry Barrow* affirmed in the 167. *page* of his discovery: *That to the people of God, and every one of them, God hath given his holy sanctifying spirit, to open unto them, and leade them unto all truth.* Whereby it is most evident, that he would have none to be accounted the people and Church of God, who either know not, or practise not every truth contained in the holy Scriptures. In which opinion, see, I pray you, how grosse and dangerous errors are contained.

1 *Tim.* 3. 15. A people may bee a true *Church* though they know not nor hold every truth contained in the Scriptures:

PART. I.

First, That to every inferiour member in the Church, there is as much reveiled as to the Pastors, and chiefe members, whereas the Apostle affirmeth, that the Holy Ghost is given to every member of the body of Christ, not equally, but proportionably, as the place, which it occupieth in the bodie doth require. *Romans* 12.3. *Ephes* 4 16. *Col.* 2.19.

Secondly, That the promise mentioned, *John* 16.13. Should be made to every member of the Church: which in the last words of the verse appeareth plainely to be particular to the Apostles.

Thirdly, That the Church cannot erre: and so neither were the *Corinthians* rightly called the Church of God, when they judged corruptly of fornication, and of the Resurrection; Neither they of *Pergamus* when the Doctrine of *Balaam* was maintained among them; Neither were *Paul*, and the rest of the Apostles, true Members of the Church, who (though in the exercises of their Apostolicall function, they could not erre) yet knew but in part and in many things were subject to error. (2) 2 *Cor.* 13 9.

Another strange opinion is amongst them maintained in the 156, 157. of the discovery, (viz.) *That every truth contained in the Scriptures is fundamentall:* For (although we affirme not (as he there slandereth us) *That some part of Scripture is more holy, more authenticall, or more true then other.* Yet doubt we not to say, that some parts are of more use, and more necessary for men to know then, othersome. Else, why doth the Holy Ghost oft give speciall commendation to some parts, more than to other; why doth he (as it were make Proclamation, and solemne oyesses before some, and not before other? Why doth hee use a speciall art in some parts, rather than in other? And although wee doe not hold (as they falsly charge us in the forenamed page of their discovery) That some parts of holy Scripture are of small moment, superficiall, needlesse, and of no necessitie: such as may be altered and violated without any prejudice, or danger at all to the soule, and much lesse that a man that hath obstinately continued in the transgression of some parts, and openly taught the same unto others, may be undoubtedly saved, though he die without Repentance: but on the contrary wee beleeve, and teach that there is no part of holy Scripture, which every Christian is not necessarily bound to seeke, and desire the knowledge of, so farre forth as in him lieth: yet dare wee not call every truth fundamentall, that is, such as if it be not obeyed and known, the whole Religion, and faith of the Church must needs fall to the ground. For we doe make no question, but that the thiefe that was crucified, and the Eunuch even then when he was baptized by *Philip*, were in the state of salvation, though they could not choose but bee ignorant of many truths in Religion. *Note.* 1 *Tim* 4.11. *Titus* 3.8. *Marke* 4.3?

The only fundamentall truth in Religion, is this, That *Jesus Christ*

PART. I.

the Sonne of God, who tooke our nature of the Virgin *Mary*, is our only and all-sufficient Saviour. For first, they that receive this truth are the people of God, and in the state of salvation, they that receive it not, cannot possibly bee saved. (a) Secondly, There is no other point of Christian Religion necessary, otherwise then as it tendeth necessarily to the bringing us unto, or confirming us in the assurance of this one truth (b) and therefore when the Apostle saith that the Church is built upon the foundation of the Prophets and Apostles, his meaning is not to call every thing contained in their Writings, the foundation of the Church. But that this foundation wee have spoken of, is there to be found, and hath witnesses from thence, and that all the writings, and doctrines of the Apostles and Prophets doe bend unto, stay and rest upon this one truth, as the walls in the building, upon the chiefe corner stone.

(a) *Mat.* 16. 17. *Iohn* 10. 2. *Col.* 3. 17. *Iohn* 20. 31. *Ephes.* 2. 20.

(b) *Heb.* 13. 8. 1 *Cor.* 2. 2. *Ephes.* 2. 19, 22.

Arg. 4. All reformed Churches give the Testimony to us,

Lastly, All the knowne Churches in the world acknowledge our Church for their Sister, and give unto us the right hand of fellow-ship. This *Henry Barrow*, and *John Greene-wood* denie in their 14. *page* of their refutation; but they name not any one Church that maketh question of us, whether wee were the true Church or no: never yet was there any reformed Church made that question. They are well acquainted with our Church, by the report of them that have travelled from hence and sundry other wayes, with our doctrine and Lyturgie, our wants and corruptions every one. Neither doe they only forbeare to shew their dislike to us, or are content to preserve society with us, which happily through humane infirmitie, they might doe upon sinister respects (though they approved not of us in judgment, but they doe also hold and teach, that what people soever hath so much as we, is the true Church, though the wants and corruptions are as great as ours are.

Which strongly argueth that we are the true Church.

Now when we alledge for our selves the testimonies of the Churches, we doe not thereby (as these men fondly conclude in the 14. *page* of their refutation) make the word of men, the foundation of our Church; Nor doe we use these as our only and chiefe defence; whereby we seeke to approve our selves either unto the Lord, or to the Consciences of his people; but such an argument wee take this to bee, as in his due place, hath much force in it; and as God Himselfe hath sanctified for a principall help in deciding of controversies in this kinde, the Apostles use to alledge it as a matter of comfort to them whom they write unto, that the Churches of Christ salute them (a) that they were famous and had the good report of the Churches (b) Saint *Paul* though hee received not his calling, either from men, or by men (c) not was any whit inferior to the chiefe Apostles (d) yet doth he alledge for the credit of his ministery, that the chiefest Apostles approved him, and gave to him the right hand of fellow-

(a) *Rom.* 16. 16. 1 *Pet.* 5. 13.

(b) *Rom.* 16. 19. 2 *Cor.* 8. 18, 19, 23, 24. *Galath.* 1. 1.

(d) 2 *Cor.* 12. 11.

(e) *Gal.* 2. 9.

he should have runne in vaine. And which is yet more, he seeketh to win commendation and credit, even to those which he by his Apostolicall authoritie, might have established by the example and judgment of other Churches: If those Churches, which were planted by the Apostles themselves, might take comfort in the good opinion that other Churches had of them: May not we much more? If the Ministery of *Paul*, and orders he prescribed to the Church, received further credit by the approbation of the Churches: Then their approbations give some credit to the ministerie and orders of the Church now. PART. I.

The doctrine and word of God (though to speake properly it received authoritie onely from it selfe, and the Spirit of God) yet hath it ever beene the rather received by men, for the testimony the Church hath given unto it. So our Saviour Christ saith, *That Wisdome is justified of her Children*, and although he affirmeth, that he received not the record of men; Yet in respect of the salvation and good of men he judgeth it necessary, that *Iohn Baptist* should give Testimony unto him. Now if this one thing furthered the damnation of the unbelieving *Iewes*, that they would not heare nor receive Christ, though testimony were given of him by one whom they knew to be sent of God: shall not this further the condemnation of these men, that they refuse to heare, and receive us, though we be commended unto them by the testimony of so many Churches of God? Some cases there bee wherein wee are commanded to seeke for the judgment of the Churches, and to account it the judgment of God, else why did the Church at Antioch in a question that could not be debated at home, seeke to the Church at Jerusalem, for helpe especially, seeing they had two such excellent men with them as *Paul* and *Barnabas*, whose judgments they might safely have trusted unto: (d) saith our Saviour, that whatsoever they binde on earth, shall be bound also in heaven, (e) and saith he not also to Churches of other Nations? shall he be accounted as an heathen, or a Publican, that will not regard the judgment and censure of the particular Congregation, whereof hee is a member (f) and shall they not be much more accounted so, that despise the judgment of all the Churches? Must the spirits of the Prophets be subject to the Prophets, amongst whom we live (g) and must not both people and Prophets be subject to all the Prophets and Churches in the world? The abilitie to trie and discerne the spirits and doctrines of such teachers as arise in the Church is such a gift as the true Church never wanted (h) neither could it bee the pillar and ground of truth (i) if it should be ignorant of a truth, so necessary to the salvation of men as this is, (*viz.*) What people is accounted to be the true Church of God: if God hath given his Church power to judge and pronounce a particular man, that he is in the state of salvation, and that so infallibly, that he hath promised to ratifie in heaven, the judgment which the

Matth. 11. 19. *Iohn* 5. 34.

Iohn 1. 7, 8, & 5, 33, 34.

(d) *Act.* 15. 2
(e) *Matth.* 18. 18.

(f) *Matth* 18. 17.

(g) 1 *Cor.* 14. 32.

(h) 1 *Iohn* 4. 1. *Revel.* 2. 2.

(i) 1 *Tim.* 3. 15.

PART. I. Church ſhall in this caſe give upon earth (k) may it not bee ſaid that hee hath much more made the Church able to diſcerne and pronounce of a Congregation or people, that is a true viſible Church, which is a matter of no ſuch difficultie as the other? So that to conclude, though thoſe men make ſo light of the judgment and eſtimony of other Churches, as if the Word of God had come out from them onely, or, as if themſelves were able to judge of us better than all the godly learned beſides; Yet doe wee take much comfort and aſſurance from hence, that we are the true Church of God. Now it remaines that we anſwer ſuch reaſons, as are objected againſt our Church by them.

(k) *Matth.* 18 18.

1 *Cor.* 14 36.

Objections anſwered.

Object. I. The objection againſt the whole body of our Church, is that it was not rightly gathered.

THe firſt thing that they object againſt our Church, and our pariſh aſſemblies, is this: *That it was not rightly gathered by ſuch meanes as God in his Word hath ordained and ſanctified for the gathering of his Church.* For ſaith *Henry Barrow*, in the 10th page of his diſcovery. *All the people were in one day, with the blaſt of Queene* Elizabeths *Trumpet, of ignorant perſons, and groſſe Idolaters made faithfull Chriſtians, and true Prophets.* And in the third page of that Epiſtle to the Reader, which they have prefixed to their refutation of Maſter *Gifford*, they have theſe words: *Where ſuch prophane multitudes were immediately changed from publike Idolaters and on an inſtant received, or rather compelled to be members of this Church, in ſome pariſh or other. Without any due calling to the faith, by the preaching of the Goſpell going before, or orderly joyning together in the faith, there being no voluntary, or particular confeſſion of their owne faith and duties, made nor required of any, Who can ſay, that thoſe Churches were ever rightly gathered, or built according to the Rule of* CHRISTS *Teſtament?*

ANSWER, I.

To all that they thus object againſt our firſt gathering this anſwer, we vc.

First, That we might bee counted a true Church, though it could not appeare that we were at the firſt rightly gathered, for even as the Diſciples might be well aſſured of Chriſts bodily preſence, when they ſaw and felt him, though they could not perceive which way, or how he could poſſibly come in, ſo may we eſteeme them a true Church, of whoſe preſent pro-

PART I.

fession and faith; wee are well assured though wee cannot see by what meanes they were first gathered; Else wee may still doubt, whether *Melchisedech* and the families of *Iob*, were true Churches and members of the Church, because how they were first gathered, and made a Church, or of whom, we know not; and yet we are now certainely perswaded that they are a Church. Nay, wee finde good warrant in the Word to the contrary, for we reade of many, (who having by that they heard, and saw) perceived evidently, that a people were the Church of God, did joyne themselves willingly unto them, without enquiring how they were gathered or converted; as *Abraham* to *Melchisedech*, *Rahab* to *Israel*, the Eunuch to *Philip*, the Gaoler to *Paul* and *Silas*.

Secondly, Wee might be rightly gathered to the societie, and fellowship of the visible Church, by other meanes then by the preaching of the Gospell: for proofe whereof, we alleage their owne judgment and opinion, (which howsoever it be, yet hath force enough to stop their mouthes) namely, that men may bee won to the true faith of Christ, not extraordinarily, but even ordinarily, also by other meanes than the publicke and ministeriall preaching of the Word. For if severall Members may bee converted without this meanes, may not they much rather without it bee gathered together, and made an assembly?

Secondlie, We might be gathered to an outward profession, and to the societie of the visible Church by some other meanes, then by preaching of the Word Confutation of Mr. *Gifford* page 152. and in the collection of slanderous Articles, page 44, 45.

Secondly, Admit there were no other means, whereby a man could be soundly converted, but only preaching: Yet it is evident, that by some other meanes, men may bee lawfully brought to an outward profession, and so made a visible Church. Many in the dayes of Christ were prepared to heare and believe, and did also follow him, and professe themselves his Disciples, that no man could, without sinne, have denied them to bee members of the visible Church, who yet were not all drawne by his word. But some by his Miracles, (a) some by the report they heard of him (b) some by desire (c) they had to be fed by him. Some Kings became nursing Fathers, and Queenes nursing Mothers to the Church, their Lawes have beene meanes to bring men to outward societie of the Church. And the practise of *Iosiah* proveth, that men may bee compelled by the Magistrate, to serve the Lord. (d) Now as many hearing of the fame of *John Baptist*, and of *Christ* came unto them, and so were converted by their preaching: so many that for feare of the Law, were first brought to the Church and outward profession of the truth have beene and are effectually converted by the ministery of the Word.

(a) *Iohn* 2. 23, 24.
(b) *Iohn* 4. 39.
(c) *Iohn* 6. 24, 26.
(d) *Chron.* 34. 32, 33.

Thirdlie, Our Churches were first converted, and gathered by teaching of the Word.

Thirdly, Our Church was gathered by the preaching of the Word.

PART I. For, the first conversion of the faithfull of our Land, was by the preaching of the Gospell, as is manifested by the testimonies of the best approved Historie; Since that time, many have beene from age to age, called by the same means, as by the ministerie of Master *Wicklisse*, and such like, for proofe whereof this may serve that in most of the Kings dayes there have beene some, which have endured Martyrdome for the truth. These secret ones did gather others secretly, so long as persecution continued, and shewed themselves openly, when libertie was granted; In the dayes of *King Edward*, great numbers were by preaching, so effectually called, that in *Queene Maries* Reigne, many simple men and women, were able to maintaine the truth, against the learnedst Papists, and to seale it with their bloud. Besides them, there were many secret Congregations in many parts of the Land, all the daies of *Queene Marie*, which gladly received, and openly professed the Gospell offered unto them, by publicke authoritie, at her Majesties entrance to the Crowne. If it bee said, that they ceased to bee the true Churches of Christ, because they joyned themselves, and became one body, with such as were newly come from Idolatry, (and that not of conscience, but for feare onely:) we answer; that they rather, that were fallen from the Gospell in *Queene Maries* daies, were moved by Queene *Elizabeths* Proclamation, to joyne themselves unto them, that had stood faithfull all that while: Neither is it truly said of them, that in one day, by the blast of Her Majesties Trumpet, at the beginning of her Reigne, all sorts of men were drawne to a profession of the Gospell, without any further meanes used, for before any were compelled to the profession of the Gospell; which was not till Midsomer, after her Majestie came to the Crowne, there were not onely many Commissioners sent unto all the parts of the Land, that they might deface all the monuments of Idolatry, but sundry Preachers also, which in the dayes of Queene *Mary*, had received approbation, and exercised their ministrie in some of the best reformed Churches beyond the Seas, did by their doctrine both keepe them, whom they found converted) in the profession of the truth, and called many others, of which number we may reckon, Master *Knox*, *Leave*, *Gilbie*, *Sampson*, *Whitingham*, *Goodman*; and sundry others. And there were daily added to the Church, by no other meanes, then by the ministerie of the Word preached. So that if this were a good reason against other particular members, or whole families, yet it cannot justifie a separation from all, seeing wee have manie that by the preaching of the word of God, were converted and gathered.

Fourth-

PART I.

Fourthly, This being proved that there was a true Church in the Land before Her Majesties Reigne, the question must not be whether the meanes she used, were the right meanes for the calling, and converting a people to the faith, but whether she tooke a lawfull course for recalling, and reuniting of Her Subjects unto those true professours whose fellowship they had forsaken; this was the course which *Iehosaphat* tooke, (a) who (to gather the Church which was divided) sent preachers into sundry parts of his Kingdome, and appointed Noble men to accompany and assist them by countenancing their ministery, and compelling the people to heare them.

Fourthly though the meanes used for the gathering our *Church* had not beene sufficient for the first calling a people to the faith, yet were the sufficient for the recalling of the people that had fallen from the faith which formerly they had professed.

a 2 *Chro.* 17. 8.

This course also did *Iosiah* take, who having abolished Idolatry compelled all his subjects to the service of the true God; (b) Thus did *Asa* use his authority, in commanding *Iuda* to seeke the Lord, and to doe according to the Law, and Commandement, and threatning them with death, that should refuse: So did *Hezekiah* by his Proclamation bring divers of *Israel* to *Ierusalem*, who were before separated from the Church of God. (c)

b 2 *Chr.* 34. 33. 2 *Chro.* 14. 4. 2 *Chro.* 15. 13.

Fifthly, Whereas they say, that at the beginning of her Majesties Reigne, the people should have beene required with solemne oath and covenant to renounce Idolatry, and to professe faith, and true obedience to the Gospell, after the example of *Asas* reformation; Wee answer.

c *Chro.* 30, 12.

First, If it had beene absolutely necessary to the being of a Church that there should be such a solemne covenant by oath, to renounce Idolatrie; this course should be taken in that reformation which *Iehosaphat* and *Iosiah* made, as well as that which *Asa* made.

Secondly, even where this oath was taken, it was Gods true *Church* before the time of that oath and covenant made by *Asa*, wee reade it was made and taken in the 15. yeere of his Reigne, when yet his subjects were the true Church long before.

Secondly, There be diverse congregations in our Land, which in the beginning of her Majesties dayes, and since, have publikely professed their repentance, for their former Idolatry, and promised to imbrace and obey the truth, as it is presently established; as in *Coventry*, *Northampton*, and some other places. Yea, we doubt not to affirme, that the whole Land, in the Parliament, holden in the first yeare of her Majesties Reigne, did enter into a solemne covenant with the Lord, for the renouncing of Papery and receiving the Gospell.

OBJECT. II.

Object. The second Objection against the whole body of our Church is, that it useth a worship of God which is polluted with the writings of men, as, read, fainted prayers.

The second thing they object against the whole body of our Assemblies is this: *That they communicate together in a false and Idolatrous worship of God, which is polluted with the writings of men,* (viz.) *With read fainted prayers, Homilies, Catechismes, and such like*; which in the 24. *page* of their refutation, they call the smoake of the bottomlesse pit.

Answ. To this Objection we give this answer. First, That it is evident by the Word, that the Church hath used, and might use lawfully in Gods worship, and prayer, a fainted form of words: for we find a form of blessing the people prescribed to the Priests, [f] a forme of confession to be used at the bringing of the first fruits to the Temple prescribed to the people, [g] A psalme appointed for the Priests, and Levites, to use every Morning. [h] Another to be used every Sabbath day: [i] So in the thanksgiving used at the bringing home of the Arke, unto the place prepared for it by *David*, the Church tyed themselves to the very words of 105. and 96. Psalmes; [k] and as one Evangelist reporteth, that our Saviour appointed that prayer which he gave to His Disciples to be a patterne to frame all other prayers by. [l] So the other Evangelist reporteth, that he bad them when they prayed, say, *Our Father, &c.* Which he would never have done, if it had not beene lawfull for us in making those petitions to God, to use those very words which are there prescribed.

f *Numb.* 6. 23, 24

g *Deut.* 26. 13, 15.

h *Psalme* 92. 1.

i *Psalme* 92.

k 1 *Chro.* 16. 8, 36.

l *Matth.* 6 9. *Luke* 11. 2.

Object.

Answ.

Now to that, *they object against this, that We never read, the Apostles did use this prescript forme of words in prayer.*

We answer, That it is absurd negatively to prove from examples of men, against that which God in His Word so expresly, either commanded, or permitted; for we may as well reason thus: That we doe not reade that the Apostles, or the Church in their time, did baptize Infants. *Ergo*, They were not then baptized: or thus, We doe not read, that the Apostles did pray, either before, or after they preached, *Ergo*, They did not: Or thus, Saint *Paul* did not marry, nor take maintenance from the *Corinthians*, *Ergo* he might not lawfully have done it. The most Psalmes, that *David* made, as they were committed to the Church Musitians; That in singing them, were tied to the very words that *David* set downe; so they were not sung as Meditations and doctrines for the instruction of the Church, but as prayers unto God. This is evident not onely by the manifold petitions and thanksgivings unto God, that are to bee found in them, but by this especially, that they are said to bee sung unto the Lord.

And

And as by that which hath beene ſaid, it may appeare that ſet and preſcript formes are lawfull in thoſe prayers and thankſgivings that are uſed upon ordinary occaſions; So it is alſo evident, that they may bee lawfully uſed even in thoſe prayers, and thankſgivings, that (being taken up) on extraordinary occaſions, doe require an extraordinary, and ſpeciall fervency of the ſpirit, for which we have the example of our Saviour Chriſt Himſelfe, who uſed the very ſame words three ſeverall times, even in that prayer, which hee made with all holy exceſſe of fervent affection.

PART. I.

Secondly, A ſtinted and ſet forme of words is lawfull, even in the extraordinary prayers.

Matt. 26. 42, 44.

And this may lawfully be done not only in thoſe formes which we frame and deviſe our ſelves, but in them alſo which we finde to have bin uſed by the good ſervants of God in former times, upon the like occaſions to thoſe that befall us now. So *Salomon* uſeth, in the Dedication of the Temple, that very Pſalme which *David* vowed to uſe at the bringing of the Arke to his houſe; and in the bringing of the Tabernacle and holy Veſſells into the Houſe of God, he uſeth the ſame words of another Pſalme. So *Jehoſaphat* uſeth the ſame words of the ſame Pſalme, in that excellent thankſgiving which he maketh to God. *Hezekiah* cauſed thanks to be given, in the ſame words unto God, as *David*, and *Aſaph* had uſed before. Yea, this manner of praying, and praiſing in ſet and preſcript formes of words, even upon extraordinarie occaſions, we finde directly commanded ſundry times. So the Prophets expreſly ſet forth what words ſhould bee uſed among the people.

Thirdly, It is lawfull to tie our ſelves (in prayer) even to that forme of words which have been deviſed and uſed by others.

2 *Chro.* 6. 41, 42. *Pſalm.* 132. 8. 10.

2 *Chron.* 5. 13. *Pſalm.* 136. 1.

Pſalme 136. 1.

2 *Chron.* 29. 27.

2 *Chron.* 29. 30.

4. A preſcript forme of words hath beene ſome times commanded to be uſed in extraordinary occaſions.

And which is yet more, we finde a ſet, and preſcript form of words to be uſed in extraordinary occaſions, appointed long before that thoſe occaſions fell out. So we reade of a forme of thankſgiving, appointed to be uſed by the Church at Chriſts comming, and *Salomon*, preſcribeth a form of confeſſion, to be uſed by the Church in captivitie, which forme *Daniel* in the name of the Church uſed. So *Ieremie* appointeth the 136. Pſalme to be uſed by the people, for a forme of thankſgiving, after their returne from captivitie, which was alſo uſed accordingly by them: whereupon this will follow, that unleſſe they can take exception, to the matter of our prayers (which ſhall afterwards be conſidered of) they may not blame us for the ſtinted and preſcript forme of prayers we uſe, and that if we want fervencie of ſpirit, in our prayers, the fault is to be imputed to the corruption of our owne hearts, and not to the preſcript formes we uſe.

Hoſea 14. 3.

Ioel 2. 13.

Fourthly, it hath ſometimes beene preſcribed long before the occaſions fell out.

Eſa 12. 3, 4.

1 *King.* 8. 47.

Daniel 9. 5.

Ier. 33. 11.

Ezra 3. 11.

That alſo which they object againſt our Catechiſmes is of no force, for firſt, it is lawfull to collect out of the word, and to teach in order the principles of Religion.

Concerning the Catechiſmes uſed in our Church, we anſwer; firſt, It is evident by the Scripture, that the Church hath for the inſtruction of the people, not only taught, and deliverd the holy Scriptures them-

PART. I.

selves, and tied themselves in their teaching, to the very words, and frame thereof) but hath also ever had, and used to teach abridgments, summes of their principles of Religion, collected out of the Scriptures, and this wee thinke will be evident to such as in the feare of God and desire to know the truth, shall well weigh and consider these places. [1]

And as the Scripture proveth this warrantable so reason it selfe, and common experience teacheth, that it is a great help in all knowledge, to have short summes of that we would learne, in our view, and prospect represented to us, and to have that in order taught, that we would bee instructed in. So is the Saylor holpen by his Card, the Traveller by his Map, and the most cunning workman, by his patterne he draweth before he beginneth his worke. So he that teacheth children, beginneth with the Letters; and bee that buildeth an house, with the foundation.

Secondly, It is also evident, that in teaching these principles (as well as in the other kinde of instructions) Christ and his Holy Apostles have beene wont to require of their hearers, that they should resound, and give account of the principles of Religion, thus taught in order, as appeareth by the notation of the Greeke word, κατηχέω, which is used in all these places, *Luke* 14. *Acts* 18. 25. 1 *Cor.* 14. 19. *Galath* 6. 6. as also by the practise of the Jewish Church, which our Saviour by his presence approved and by his owne practise also, and which, (following his example) some of the Apostles did.

Thirdly, If Ministers may (as wee have proved) in regard of the particular state of their people, collect such abridgments, and require the people to resound them; then it cannot be unlawfull, for the people to resound the doctrine in the selfe same words, wherein it was taught.

Fourthly, This being so, it cannot but be lawfull, and profitable for the people to have the Catechismes, and sums delivered them in writing, or in print, that they may the better read, and learne them.

Seeing we may have formes, both of prayers and Catechismes, we see not how this can condemne the formes which wee use, *viz.* That in compiling, and collecting them, the invention, and such other gifts of men are used, seeing there is a liberty left to the Church to doe many things, that tend onely to the setting forth of Gods Ordinances, (as themselves confesse) and in the preaching of the Word, and in those prayers which they call conceived praiesr, the wit, memory, judgment, and such other humane gifts, are lawfully, and necessarily used, especially considering that the peoples understanding, and memory, may bee the better helped, by that they are well acquainted with them by the other.

1 *Rom.* 2, 20. & 6, 17. 2 *Tim.* 1. 13. *Heb.* 5. 12. 13, 14, & 6, 1, 2.

Secondly, It is also lawfull to require of the hearers an account which is also thus taught. *Luke* 2. 46. 47. *Mat.* 13. 36, 51 *Mark.* 9. 28. 30, 31.

Thirdly the hearer may lawfully give account of the doctrine in the selfe same words wherin it was taught. Fourthly he may lawfully have copies of these principles in writing or print. That wch they object against our forms (*viz.*) that we conceive them not our selves, but they are devised & imposed by others, is also of no moment, for it is lawfull to use these formes not only that are in the word, but such as men have devised, *Ref. pag.* 204.

If

If (we may use lawfully (as we see we may) even such formes as were collected by men, and that these formes doe not any way hinder or prejudice the fervencie of the spirit, then doubt we not but these formes that have beene set downe by men of better gifts, may as lawfully bee used of them, who throughly conceive the meaning, and truth of them, as those which the Minister deviseth himselfe.

PART. 1.

Secondlie, It is lawfull for Ministers to use such formes as have beene devised by men of better gifts then themselves.

If formes thus devised by men be found to be lawfull and profitable, what sinne can it bee, for the Governours of the Church, to command that such formes bee used; or for us that are perswaded of the lawfulnesse of them being imposed, unlesse they will say, that therefore it is unlawfull for us to heare the word, receive the Sacraments, believe the Trinitie, and all other Articles of the faith, because wee are commanded by the Magistrates so to doe: whereas indeed we ought the rather to doe good things that are agreeable unto the Word, when wee know them to be also commanded by the Christian Magistrate.

Thirdlie, It is lawfull to use such good formes as are imposed by authoritie.

Though we are perswaded by the former reasons to think that limited formes, are so farre from being simply unlawfull, as in that, in the ordinary and generall occasions of the whole Church, they are many times more fit, then those, that are called conceived prayers. Yet it is well knowne that our Law alloweth, and our preachers, also doe use prayers conceived, which we in some cases, doe judge more fit to stirre up, and expresse the groanes, and sighes of the spirit, then those prayers doe wherein we tie our selves to prescript words.

Yet we doe grant that in some cases conceived prayers, are more fit then other.

But why doe wee seeke to justifie our prescript Lyturgie, before these men, who speake as scornefully, and prophanely of our conceived prayers, as they can possibly doe of those which wee read? For when *Henry Barrow* had derided and flouted those that use onely read prayers; hee breaketh out into these speeches, in the 37. *page* of his discovery, that other smooth hypocrites: yet as grosse Idolaters, use this, (viz.) *the Lords prayer, as a clause, or supply, to their long, and prolix prayers conceived before*, whereby it should seeme, that their hatred to us, (rather then to our corruptions) is so great, as that, whatsoever wee doe will displease them.

The reasons they bring against us for Homilies is of no force.

Concerning Homilies, this answer wee give; That though wee thinke it is not simply unlawfull, to reade in our Assemblies such Homilies, as are for the matter sound and good: yet in regard of the dangerous inconveniences, that may come, by using them by so many Ministers and Congregations in the Land, doe utterly dislike all publike use of them: as that we wonder that these men are not ashamed to use this as a reason of their separation from the whole Church.

But

PART. I.

If to have a prescript forme of Lyturgie were Idolatrous yet might we be the true *Church* for all that.

But what if all this were granted, that theirs of our sinted prayers, Catechismes, and Homilies were Idolatrous, which yet wee have proved to be otherwise; will it from thence follow, that we are not the true Church? Is this a greater corruption in the worship of God, then the retaining of hie places, against which there is so expresse a commandement, [a] or then the burning Incense to the Brazen Serpent? [b] and yet it is evident, that the one of these was retained in the dayes of *Asa* and *Azariah* Kings of *Iudah*, and the other, even till *Hezekiahs* Reigne; in which time notwithstanding, it is manifest there was a true Church in *Iudah*.

a *Deut.* 12. 2.
1 *King.* 11. 8. 9
1 *King.* 15. 14.
2 *King.* 15. 4.
2 *King.* 18. 4.
2 *King.* 23. 8.

The testimony of Scripture, which they quote in the page 68. of the collection of Letters and Conferences: and in the 144. page of their refutations against our prescript Lyturgie, are such as either tend generally to the condemning of Idolatrie, [f] or such as forbid us to add any thing to the Word of God.

f *Deut.* 5. 8, 9.
1 *Chro.* 28. 10.
Revel. 22. 19.
Prov. 30. 6.
Deut. 4. 2.
Revel. 22. 18, 19.
Matth. 15. 9.
Col. 2. 20, 21.

To the first sort we answer, that they have not yet proved our Lyturgie Idolatrie. Secondly, if they had, yet cannot they by these testimonies conclude, that therefore they that use it are not the true Church.

To the other sort of Testimonies, this we say, that we adde not our Lyturgie unto the Word of God, nor make it of equall authoritie with it; neither doe we use it to the same ends, and purposes, that we doe the Scripture.

Secondly, Wee doe wonder, with what judgment, or Conscience, they can blame us for adding to the word by our Lyturgie, who will at no hand allow us to use, as prayers, any of the formes that are set down in the Scripture.

The reasons against all formes of Lyturgie are weake and set downe in the 43. page of the collection of slanderous Articles.

The reasons also against all formes of Lyturgie, are fond and weake, though they seeme to collect them from the Scriptures, for wee have above proved, that God may be worshipped spiritually, and fervently, even in that prayer, wherein a set and prescript forme of words are used.

Iohn 4. 23.
Rom. 8. 26.
a *Iohn* 2. 27.
4 *Cor.* 3. 11, 12.

Secondly, That this is no good reason, the Apostles are not read, to have used any set forme of prayer themselves: or to have prescribed any to the Churches, *Ergo*, they did not use, or prescribe any, or *Ergo*, the Church might not.

Thirdly, We see not why they may not as strongly reason, the spirit helpeth our infirmities, and wee have received that anointing, and therefore we need not, nor may not use any outward helps, for our consolation and instruction, or for the subduing of our corruptions; as this, the spirit helps our infirmities, &c. and we have received that anointing,

Ergo,

Ergo, we need not, nor may not use any prescript formes of words, as helps in our prayers. PART. I.

OBJECT. III.

Object. The third Objection against the whole body of our Church, is, that we want Christs Discipline.

The third thing they object against the whole bodie of the Church, is this: *That we want that discipline, and order, which Christ in his Testament hath appointed for the government of the Church*: for neither have we (*say they*) the power to binde or to loose; nor those officers by whom the censures of Christ should be exercised; Yea saith, *Henry Barrow*, in the 160. page of his discoverie; *You have not any one thing, order, or administration, according to his Testament.* And in the 188. page, such places of Scripture as make expresse mention of Christs discipline, as *Rom.* 12. 1 *Cor.* 15. *and* 12. 2 *Cor.* 2 *Ephes.* 4. 2 *Thess.* 3. and 1 *Tim.* 5. 1. are not saith he, *suffered so much, as to be read in the Church; much lesse to be sincerely expounded*: from these premises, see what a conclusion he in the 27. page of his discovery, inferreth, *without the power* (saith hee) *and practise of the diligent watch of every Member: but especially of the Elders, the Word of God is made an Idoll, the Sacraments sacriledge unto us, and all things we do, odious and abominable unto the Lord.*

Answ. The first part of *Christs* Discipline which is most substantiall we have 1. For the works and duties which hee would have performed in the government of his Church, are all one in our assemblies. Discipline not exercised righ.ly. Secondly, The chiefe workes of Christs Discipline are exercised with us even by those Officers that he appointed.

To this third Objection, this answer we give.

First, whereas the discipline of Christ, consisteth in two things, (*viz.*) what works and duties, Christ would have performed, for the ordering and government of his Church, and by what persons and Officers hee would have these duties exercised: We affirme, that for as much as all these workes, (*viz.*) preaching of the Word, and administration of the Sacraments, the censures of admonition, suspension, excommunication, and provision for the necessitie of the poore, are in many of our Assemblies performed, and by Law ought to be in all, that there ore we cannot justlie be said to be without the discipline of Christ, but rather that we having the discipline of Christ, which is most substantiall, doe want the other, and so exercise it not rightlie, that is to say, not by those Officers, which Christ hath appointed.

Secondly, It is well knowne, that the chiefe works and discipline; namely the preaching of the Word, and administration of the Sacraments, and consequentlie, the principall part of that power, to binde and loose, which Christ gave to his Church, is not only exercised in manie of our Assemblies; but exercised also, by those very Officers which Christ hath appointed for us; the Lawes of our land doe authorize the Minister to staie from the Lords Table, all such as are uncatechised,

PART. I.

and out of charitie, or any otherwise publike offenders, (as appeareth in the Rubrick before the Communion, and in that which is after confirmation) And from whence elſe commeth the trouble of many of our Miniſters, but from the exerciſing of this authoritie, even from the ſuſpending of the ungodly from the Sacrament, and ſtinging their conſciences by the preaching of the word?

Thirdly, Though none of our Aſſemblies did uſe this power, it followeth not from thence, that we have it not: No more than it doth follow, that the rich churle hath no monie, becauſe he uſeth none, and that a man therefore hath no authoritie, becauſe hee doth not exerciſe any.

Thirdly, though the diſcipline were not exerciſed at all with us, it could not therefore follow that we have it not.

Fourthly, Admit we were not able (through want of knowledge and courage) to uſe this power. Yet followeth it not, that therefore wee want the right, and authoritie to uſe it: For if thoſe Churches which the Prophet reproveth, [a] for putting no difference betweene the holy and prophane, or that which the Apoſtle blameth, for not putting the inceſtuous perſon from among them: had they wanted authoritie, to uſe this power, how could they juſtlie have beene reproved, for neglecting the exerciſing thereof?

Fourthly, Though even through ignorance or fearefulneſſe, wee were kept frō it, yet might wee have right and authoritie to uſe it.

Laſtly, Though it were granted, that we wanted both the exerciſe of the Churches cenſures, and ſome of thoſe Officers, which our Saviour hath appointed to exerciſe them by: Yet might wee bee a true viſible Church notwithſtanding: there was a true Church in *Iudah*, all the daies of *Aſa*, and *Ieboſaphat*, [a] yet was not the diſcipline reformed there, till the latter daies of *Ieboſaphats* Reigne. [b] That alſo was a true Church, even then when the Apoſtles found this fault with them, [d] the Congregation at *Samariah* is called a Church before the diſcipline was eſtabliſhed there. And even in Jeruſalem there was a famous viſible Church of Chriſt long before ſundry parts of the diſcipline (for want whereof they condemne us) were eſtabliſhed there, yea it is evident, that by the Apoſtles themſelves diverſe Churches were gathered, [e] ſome good ſpace of time, before the diſcipline was ſetled, or exerciſed, [g] by all which is manifeſt, that how neceſſary ſoever thoſe parts of the diſcipline (which we want) be to the beautie, and well being, or preſervation of the Church. Yet are they not neceſſary to the being thereof, but that a true Church may be without them. And as we may well call him a man, that wanteth not only ſundry parts of his body, as an Arme, or a Legge, or Eye, but is alſo diſtempered much even in the Braine, and Liver, and heart, and the reſt of the vitall parts; ſo may wee rightly call that a Church, which not only wanteth ſundry of thoſe Officers which Chriſt hath ordained, but hath alſo even in the miniſterie of

a *Ezek.* 22.26.
b 1 *Cor.* 5.1,2.
a 2 *Chro.* 15.9. 30. & 17,5,9
b 2 *Chro.* 19,8 11.
Ezek 22.26.
d 1 *Cor.* 5. 1,2.
e *Acts* 8. 12,19 31.
Acts 2. 41,42.
g *Acts* 13. 43. 14.21, 21, 23. *Tit.* 1. 5.

of the word, and the profession of the true faith (which are as it were the braine and heart of a true Church) much maimednesse and distemper. PART. I.

The places of Scripture which they alleadge to disprove this which wee have said, are unskilfully applyed; for the one of them mentioneth no other ordinary officers but Pastors, and Teachers, which our Church professeth, the other though it proveth there should bee other Officers besides them there named; yet doth it not affirme, that without them there can be no true Church.

In the collection of Letters and conferences, page 69. *Ephes.* 4.11,12 *Rom.* 12. 8.

OBJECT. IIII.

The fourth thing which they object against the whole body of our Assemblies is this: *That we stand under (as they say) a false and Antichristian government, for that wee are directed by, and subject to Canons, Courts, and authoritie of the* Bishops *which they do not content themselves in the* 68. 69. page *of their collection of Letters, and conferences to call Popish, and Antichristian, and Ægyptian, and Babylonish Yokes, but in regard thereof they say our Assemblies Cast out Sathan by the power of Sathan.*

Object. The fourth Objection against the whole body of our Assemblies is, that we stand under the Popish Church government wch reason also is insufficient to warrant their separation.

To this fourth objection we make this answer:

First, Seeing it hath beene already shewed that the discipline which our Church exerciseth, is in substance the same with that which Christ instituted, they cannot with any colour of truth say, that all our Church government is Popish, and Antichristian, but only that it is popishly and corruptly administred.

Answ. 1. The substance of our discipline is Christ, and not Antichrists 2 *Thes.* 10,11. 2 *Tim.* 4.1.3. 1 *Iohn* 2.22. 1 *Iohn* 4 3. *Iohn* 7. *Revel.* 13.5,16.

Secondly, Though it were confessed, that in the callings, and authoritie of the Bishops, there bee diverse things Antichristian; Yet see we not how our Bishops could truly be called Antichrists, or Antichristians; because, first the word when it describeth Antichrist, and teacheth us how to know him, useth to marke him out by his false doctrine. Neither can we find in holy Scripture, any such accounted an Antichrist, or Antichristian, who holding the truth of doctrine, and professing all the fundamentall Articles of the faith, doth swerve either in judgment or practise from that rule which Christ hath given for the discipline of his Church. Now it is evident, that our Bishops both doe, and by the Lawes of our Land ought to hold and teach all doctrines and truths that are fundamentall: Yea some of them have learnedly, and soundly maintained the truth against Heretickes, that have gainsaid it, some have not only by their doctrine and ministerie converted many to the truth, but have suffered persecution also for the Gospell, and though *Henry Barrow*

PART. I.

row in the eleventh page of his discoverie call them Pseudo-Martyrs, and run-away professors, yet can hee not prove that they all since their accepting their rooms, renounced, and are fallen from that truth which they then suffered for.

Secondly, Their Hierarchie, and other their corruptions that are charged upon the calling of our Bishops, were rather to bee esteemed as the staires, and way to Antichristianitie, then Antichristianitie it selfe, which is evident by this, that they were in the Church before the Pope (who is the Antichrist, and the chiefe head-linke of all Antichristianitie) was revealed.

Thirdly, The Antichristian Bishops hold their preheminence, as from GODS Law, which is unchangeable; Whereas our Bishops since her Majesties Reigne untill this day (for the most part) held their superioritie by no other right, then by the positive Law, which is variable; Yea it appeareth, both by the institution of the Courts of deligates, and by the continuance thereof to this day, that they doe and ought by Law to hold their jurisdiction, not as from God, but as from the Prince.

Thirdly, if they were, yet might we be the true Church.

Thirdly, Admit that both our Bishops, and the government by them exercised were Antichristian, yet might wee that stand in that sort, as we doe, be subject unto them that are the true Church of Christ; it is evident, that to speake properly, the Yoke of Antichrist is only inward and spirituall where the faith and Conscience are enjoyned upon paine of damnation to receive other Lawes and worship, then that which God in his word prescribeth, and even to this Yoke, the true Church hath beene often subject, or else the Church of the Jewes even in the dayes of Christ was no true Church, that held themselves bound in conscience to observe sundry traditions of the Elders: In a more large sense those Prelates are called Antichristian, that joyne civill jurisdiction, with Ecclesiasticall, or usurpe more than they ought in externall government, or tyrannously abuse the power committed to their hands; and this Antichristian Yoke also, the true Church hath borne many a time: in the dayes of the Macchabees, there was a true Church among the Jewes, yet did the Priests exercise civill jurisdiction.

Jer. 5. 31. & 20. 1.

There was a true Church, both in *Jeremies*, and *Ezekiels* dayes, which yet did beare this Antichristian Yoke: the authoritie which our Bishops are said to usurpe over the Ministers, and Church, is not worse than that, which *Diotrephes* usurped; for besides that hee sought for an Antichristian preheminence, it is evident that the Church was unable to resist him, and therefore the Apostle purposed himselfe to come and rebuke him. Their own termes they use in this, [*viz.* Ægyptian, and

Ezek. 34. 4. Which had not needed if the Church could have suppressed, or withstood them.

Babylo-

Babyloniſh Yoke,] ſhall teach them thus much; for ſeeing that the *Ieues* remained ſtill the Church of God, even in that bondage that they ſtood under in Ægypt, and Babylon; why may not wee alſo remaine Gods Church ſtill, notwithſtanding the Yoke which wee beare, being nothing ſo heavie as that was? PART I.

OBJECT. V.

The laſt thing they object againſt the whole body of our Aſſemblies, is this: *That wee obſtinately continue in the aforeſaid wants, and corruptions, though we have beene convinced*, concerning this point, they have theſe words, in the 23. page of their refutation; *Wee hold withall that no true Church, or Chriſtian will maintaine any ſinne, or error, when it is evidently ſhewed and convinced to them by the Word of God; much leſſe perſecute ſuch as reprove and admoniſh them, as you do.* In the 164. pag. *they charge us with wilfull obſtinacie, open rejecting, and reſiſting the truth, &c.*

The fifth Objection againſt the whole body of our Church is that wee obſtinately continue in the aforeſaid wants and corruptions though we have bin duly convinced.

To this reaſon, we alſo give this anſwer:

That neither doe our Aſſemblies continue in the aforeſaid wants and corruptions, neither if they did, ſhould they therefore ceaſe to be a true Church; for,

1. Objection is falſe and inſufficient to warrant their ſeparation for ſome of our aſſemblies have mourned for that which is amiſſe and by all due meanes ſought reformation.

Firſt, It is evident, that many Miniſters and Congregations, have both by prayer unto God, and all meanes (that have been in their powers to uſe) teſtified unto men their earneſt deſire to have theſe corruptions removed, and the true diſcipline eſtabliſhed.

Secondly, The moſt of them that maintaine the evills that are amongſt us, and repugne the reformation which the reſt have ſought, cannot bee juſtly charged with wilfull obſtinacie, or committing thoſe things wherein their own conſciences doe condemne them; for, ſeeing they profeſſe, and pretend that they are not yet in their judgment perſwaded of theſe things, and the whole converſation of many of them: is, ſuch as gives us juſt cauſe to believe them, who dare be ſo preſumptuous as to judge thus of their hearts, and conſciences, though hee were ſure they have wanted no meanes whereby they might have beene convinced.

Secondly, ſome maintaine corruptions and oppugne the diſcipline becauſe they are not yet in their conſciences perſwaded of the things. *Tit.* 3. 11.

Conſidering that it is one thing, to have had the meanes of convincing another thing to be convinced: the former whereof may bee performed to us by men, the other by the Lord only; and that a people, in whom ſome right meanes of convincing have not been effectuall, may as well be the true Church of God, as they that have received and profited by all right meanes, that have beene uſed for their inſtruction, and reformation of life.

PART I.

Thirdly, Wee have not had so much as the right meanes used to convince us in these things which are in controversie between them and us.

Thirdly, We have not yet had the right meanes used to convince us in sundry of those matters, that are in controversie betweene us and them; for proofe whereof, we referre our selves to the answer, which we will hereafter make unto their articles in their conclusion.

Fourthly, Though not only the right meanes had been used to convict us, but they had also so farre prevailed with us, that in judgment we saw the truth (which they say is not practised amongst us) and in heart did affect it; yet would this sufficiently cleere us from the crime of wilfull obstinacie, that wee have not power without the consent and permission of Christian Magistrates (under whom we live, by whose meanes we enjoy so many great benefits, and whom if wee should thus farre provoke (we should evidently hazzard the losse of those things wherein the very life and being of a visible Church consisteth,) either to remove the corruptions that remaine amongst us, or to establish those Church orders which wee want; for although we doubt not but the whole truth of Christs doctrine, may be lawfully taught (though all the Magistrates in the world gaine-say it) and practised also so farre forth by every Christian, as the bounds of his particular calling permits, and that it is the Magistrates principall honour, in the sight of God, and man, to yeeld and submit himselfe to the instructions, reproofes, and censures of the Church, so far forth, as they are agreeable to the Word of God, who is Lord of Lords, and King of Kings: Yet cannot we not see good reason to perswade us, that the Church ought, or may either pull downe, corrupt Church government, or erect the right discipline, not onely without, but contrary to the likeing of Christian Magistrates.

Fourthly, Although wee were all throughly convinced, yet have wee not power and warrant from God to redresse publike disorders, and erect the discipline without the consent of the Christian Magistrates.

Godly Princes

Thus much we finde in the Word of God.

First, That in those publicke reformations of the Church, which the word commendeth, the Christian and godly Princes were ever the principall actors.

Secondly, That for the want of publicke Reformation, the Magistrate is every where blamed, and no where the Church, for ought we can find: oft are the Priests, and people blamed for erecting and practising Idolatry, but never for that they plucked it not downe, when their Princes had set them up: Neither can wee finde whether ever the Church under a Christian Magistrate, was by any Prophet, either commanded to deale (otherwise then by perswasion) in publike Reformation, when the Magistrate neglected it; or reproved for the contrarie.

To that which they were wont to say; then the Apostles were much to blame, who in erecting the Church government, never waited for, nor sought the Magistrates leave, and good likeing? Wee answer, that

that though without the Magistrates leave they did it. Yet not contrarie to his liking, or when he opposed his authoritie directly, and inhibited it, they never erected the discipline, when there was so direct an opposition made against it by the civill Magistrates.

Secondly, If it could bee proved that the Apostles did so then, yet would it not follow, that we also may doe so now; for neither was the Heathen Magistrate altogether so much to bee respected by the Church as the Christian Magistrate is; neither have our Ministers, and people, now so full and absolute a power, to pull downe, and set up orders in the Church, as the Apostles (those wise Master builders) had.

Lastly, though this were all proved, that our Assemblies are throughly convinced in these points, and that we having power to reforme that which is amisse, doe yet voluntarily continue in those wants, and corruptions, yet might we be the true Churches of Christ, notwithstanding; for as true faith in Christ, not morall obedience, is that which giveth life, and being to every true member of the Church, so the profession of true faith in Christ, rather than obedience, is that which giveth the life, and being to a visible Assembly.

Fifthly, though we did voluntarily continue in those knowne wants & corruptions having power to redresse them: yet might we be the true *Church* notwithstanding.

So wee reade that many upon their profession of faith were baptized and incorporated into the Church. [a] So that which made the *Romans* a true Church in the judgment of *Paul*, was, that their faith was published throughout the world. [b] And generally, that which made the *Gentiles* (to whom hee preached) a true Church, was that they gave obedience of faith, neither doe wee see what difference they will make betwixt the covenant of workes, and the covenant of grace, if they hold obedience to the Commandements of God, necessary to the life and first being of a true Christian Church.

a *Acts* 8.12,13 & 16, 31, 32.
b *Rom.* 1.8.
c *Rom.* 1. 5.

And as a wife ceaseth not to be a wife, though in many things shee cease to be wilfully disobedient to her husband, unlesse she sin, either by desertion, or whoredom, and be divorced. So neither the Church ceaseth to be the Church, and Spouse of Christ, till she be both sufficiently convinced of Atheisme, or Idolatry, and be divorced also, the Lord taking from her His Word, and Sacraments, and all other his spirituall Jewells, and Ornaments; In the third Chapter of *Jeremy*, both *Israel*, and *Judah*, were charged with Idolatry, and yet must we needs confesse, that they still continued the true Church of God, unlesse we will say, there was at that time, no true visible Church in the world, which was most absurd to affirme. So the *Corinthians* being in the first Epistle, convinced of the sinne of Idolatry, [d] and other sinnes, [e] the Church remaining in them, as appeareth in the second Epistle, [f] did yet continue to be the true Church of God, notwithstanding, and so are called in the same

d 1 *Cor.* 10, 14.
e 2 *Cor.* 6.14. & 12, 21, 13, 2
f 2 *Cor.* 1.1.

PART I. same Epistle; That which *Henry Barrow* in the 94. page of their refutation excuseth this Church by, (*viz.*) that it was orderly gathered, and established, may as well bee alleadged for our Assemblies, as for the Church of *Corah*, we hope, may appeare by that which hath been above said in our Answer to the first Objection they make against the whole body of our Church; He that was once a brother, though he persist in his sinnes, he hath beene convinced of, not by one brother only, but by two or three, yea though he commit some presumptuous sinnes, ceaseth not to bee a brother notwithstanding; how much lesse, shall a Church cease to be a true Church, because it hath been convinced of some grosse corruptions, by one, or some few?

Matth. 18. 15, 16.

b Psalme 19.

The high places were continued in *Israel*, and *Iudah*, and that under the Reigne of sundry good Kings; notwithstanding the reproofe of many Prophets. Yet were they of *Israel*, and *Iudah*, accounted the Church still; neither did the Prophets cease, to communicate with them. [c] Neither would those that remained in *Babylon* after the Proclamation of *Cyrus* (which was also the Commandement of God) [d] to returne, thrust out of the account of the Church, as appeareth by the communion of them, with the Church of *Ierusalem*, and the bookes of *Ezra*, and *Nehemiah*, notwithstanding, partly in feare of the danger; partly in a love of the commoditie, which they setled themselves in, during the captivitie, they did not build the Temple in person, but only sent money for the building.

c 2 *Kings* 1. 3. & 15. 3.

d 2 *Chro.* 36. 22 *Ezra* 2. 2.

Lastly, the Apostle setteth downe a Rule, which is directly contrary to this fourth Article of their first exception in these words; *Let us therefore as many as are perfect, bee thus minded, and if in any thing, ye be otherwise minded, God shall reveale the same unto you*; Nevertheless, *Whereto we have already attained*, let us walke by the same rule, that we may mind the same thing, whereby it appeareth, that with those who hold the foundation, wee both may, and ought to hold and joyne our selves in the things, wherein we are agreed, notwithstanding our differences in those things that are not fundamentall. By all which it is manifest how false, and dangerous a doctrine, that is, which *Henry Barrow* in the 28. page of his discovery affirmeth, that presumptuous sinne, with obstinacie joyned thereunto, breaketh the covenant with God; if he had said, it giveth the Lord just cause to cast us off, and to make void that covenant whereby hee had bound himselfe unto us, wee would have consented. But that the everlasting covenant of God, is utterly broken by a presumptuous sinne committed with obstinacie; if wee should grant, wee should condemne the generation of the just, and darken much the glory of Gods Mercie, who is constant in love towards those, whom he hath

Philip. 3. 15.

hath receaved into covenant, even though they bee many times unconstant and unfaithfull unto him. PART. II.

And even as an Husband, or wife, ceaseth not presently to bee an Husband, or wife, when they have committed adulterie, till by just divorce they bee separated, so it is in this case as wee have above said.

Wee have a true Ministerie IN ENGLAND.

II. EXCEPTION.

THe second generall exception is against the Ministery of our Church, which they affirme to be false, and Antichristian. Concerning which, they have these words, in the page 146. *and* 147. *of their refutation, Wee have perused all this rable of the ministerie, of the Church of* England, *and have not found any one of them right, or almost, in any point, according to the right Rules of Christs Testament, they are all strangers there, they belong*

PART II. *long not to Christs body, His Church; neither are they knit as members to the Head. And in the* 147. page *of the same booke, they further say, that our Ministerie is such as can have no promise, or blessing from God, alleadging moreover, that the wayes of the false Church, and Ministery are the wayes of death, and have no promise of salvation.* And in the 147. page, they have these words; *Out of the smoake of the Bottomlesse pit, all their Ministers come, When the fallen starre, Antichrist had the Key thereof given him; to his Kingdome, the false Church, they have alwayes belonged, alwayes served him in his severall shapes, they have bin alwayes knit to him, as members to the head; from him, and not from Christ, Wee all see with our bodily eyes, that the Church of* England *hath received them.* And in the 158. page of the same book, they conclude thus. *The keeping of these offices, cannot now belong unto or serve in Christs Kingdom: His Church neither, be knit unto Christ as the Head. But as the* Holy Ghost *witnesseth of them, they have a King over them, the Angell of the bottomlesse pit, whose name is in Hebrew,* Abaddon; *and in Greeke,* Appollion, *as in all languages, and places, they discover.*

ANSWER.

But it appeareth that our Ministery is holy and lawfull, because the true *Church* hath received and approved our doctrine. *Ioha* 10. 3, 5. *Ephes.* 4. 11, 12 1 *Iohn* 4. 6. 2. Many have bin effectually called by our Ministerie. And this reason taken from the force of our Ministery, and hath force to prove the lawfulnesse of it.

THat wee have a true Ministerie in this Land, it may evidently appeare by these reasons.

A true Church (such as we have proved ours to be in our answer, to their first exception) could neither have received our doctrine at the first, nor proved it so long, nor have beene continued, nourished, and built up by it: had not wee beene the true faithfull Ministers of Christ.

Secondly, It is evident, that many have beene brought (by our Ministery) to saving knowledge, faith, and reformation of life. For proofe whereof, wee appeale, first, to their owne consciences, out of which wee desire them to answer us, as in the presence of Almightie God.

Secondly, By the manifest differences, that may bee noted betwixt those that have beene taught by a learned Ministerie, and those that have had none; who yet should bee in judgement, and affection, as good or better than the other, if the Ministerie, under which the other lived, were not true and lawfull.

That this reason taken from the fruit of our labours, is sufficient to prove wee are the true Ministers of God; As appeareth in this.

1. That

PART II.

1. That the Lord in his moſt holy Word, maketh this the moſt proper note of ſuch miniſterie, as is according to his owne heart. [c]

Secondly, In that the miniſterie is oft juſtified, and proved to be of God, by this reaſon; So that our Saviour Chriſt proveth Himſelfe, to be the true Meſſiah, by doing the workes of the Meſſiah; [d] ſo may wee prove our ſelves true Miniſters, by doing the workes of God, His Miniſters.

c *Ier.* 3.15 & 23,31.
Iohn 10.25.
d *Eph* 4.11,12
Rom. 10.14,15.

To that which they object againſt this reaſon, (*viz.*) that thereby the Popiſh Church and Miniſterie may be juſtified, as well as ours, ſeeing that many have beene converted, by private conference, and reading, and by domeſticall preaching, and exhortations, without a publicke Church-calling?

2 *Cor.* 9.1,2.
Rom. 15.17,18.
1 *Theſ* 1.1,9.
Mat. 11.5,6.
Iohn 5. 36.

Notwithſtanding that it is objected of other meanes.

We anſwer, that though the Lord hath beene often wont, heretofore, and is able ſtill to convert ſoules by private meanes, and ſuch as are extraordinary. Yet cannot it be proved, that any have beene converted uſually, or that publike Congregations have been gathered, and builded up by any private interpretations, and application of the Scriptures, but by ſuch only as hath been uſed by a lawfull miniſterie. And whereas *Henry Barrow* excepteth further, p. 152. and 153. and of his refutation, that this argueth only true doctrine, and not a true Miniſterie; we anſwer,

Firſt, That thereby he juſtifieth our doctrine, which elſewhere, he generally condemneth.

Secondly, That he affirmeth only, that true doctrine without a true miniſterie, doth ordinarily convert men: but proveth it not, nor indeed was able to prove it: as ſhall hereafter appeare, in the anſwer wee make to the ſecond Article of their conſequence.

But our Miniſters have no promiſe of bleſſing in their teaching (ſay they) *and therefore, neither may they lawfully teach, nor the people heare them?*

To this we anſwer, Firſt, That Gods Miniſters have lawfully taught when they have not only wanted the promiſe, that their labour ſhould doe that people good, whom they did teach, but received aſſurance of the contrary.

Ezech. 3.2,7.

Secondly, That the people have lawfully heard, and hearkened to teachers, that have come unto them, when they (as being utterly ignorant and unacquainted with Gods promiſes) had no aſſurance to their conſciences, that God had promiſed a bleſſing to their hearing;

Ionah 3.4,5.

PART II. *long not to Christs body, His Church; neither are they knit as members to the Head. And in the* 147. page *of the ſame booke, they further ſay, that our Miniſterie is ſuch as can have no promiſe, or bleſſing from God, alleadging moreover, that the wayes of the falſe Church, and Miniſtery are the wayes of death, and have no promiſe of ſalvation.* And in the 147. page, they have theſe words; *Out of the ſmoake of the Bottomleſſe pit, all their Miniſters come, When the fallen ſtarre, Antichriſt had the Key thereof given him; to his Kingdome, the falſe Church, they have alwayes belonged, alwayes ſerved him in his ſeverall ſhapes, they have bin alwayes knit to him, as members to the head; from him, and not from Chriſt, Wee all ſee with our bodily eyes, that the Church of* England *hath received them.* And in the 158. page of the ſame booke, they conclude thus. *The keeping of theſe offices, cannot now belong unto, or ſerve in Chriſts Kingdom: His Church neither, be knit unto Chriſt, as the Head. But as the* Holy Ghoſt *witneſſeth of them, they have a King over them, the Angell of the bottomleſſe pit, Whoſe name is in Hebrew,* Abaddon; *and in Greeke,* Appollion, *as in all languages, and places, they diſcover.*

ANSWER.

But it appeareth that our Miniſtery is holy and lawfull, becauſe the true *Church* hath received and approved our doctrine. *Iohn* 10. 3, 5. *Epheſ.* 4. 11, 12. 1 *Iohn* 4. 6.

2. Many have bin effectually called by our Miniſterie. And this reaſon taken from the force of our Miniſtery, and hath force to prove the lawfulneſſe of it.

THat wee have a true Miniſterie in this Land, it may evidently appeare by theſe reaſons.

A true Church (ſuch as we have proved ours to be in our anſwer, to their firſt exception) could neither have received our doctrine at the firſt, nor proved it ſo long, nor have beene continued, nouriſhed, and built up by it: had not wee beene the true faithfull Miniſters of Chriſt.

Secondly, It is evident, that many have beene brought (by our Miniſtery) to ſaving knowledge, faith, and reformation of life. For proofe whereof, wee appeale, firſt, to their owne conſciences, out of which wee deſire them to anſwer us, as in the preſence of Almightie God.

Secondly, By the manifeſt differences, that may bee noted betwixt thoſe that have beene taught by a learned Miniſterie, and thoſe that have had none; who yet ſhould bee in judgement, and affection, as good or better than the other, if the Miniſterie, under which the other lived, were not true and lawfull.

That this reaſon taken from the fruit of our labours, is ſufficient to prove wee are the true Miniſters of God; As appeareth in this.

1. That

PART II.

1. That the Lord in his moſt holy Word, maketh this the moſt proper note of ſuch miniſterie, as is according to his owne heart. [c]

Secondly, In that the miniſterie is oft juſtified, and proved to be of God, by this reaſon; So that our Saviour Chriſt proveth Himſelfe, to be the true Meſſiah, by doing the workes of the Meſſiah; [d] ſo may wee prove our ſelves true Miniſters, by doing the workes of God, His Miniſters.

c *Ier.* 3.15 & 23, 31.
Iohn 10.25.
d *Eph* 4.11,12
Rom. 10.14,15.

To that which they object againſt this reaſon, (*viz.*) that thereby the Popiſh Church and Miniſterie may be juſtified, as well as ours, ſeeing that many have beene converted, by private conferenec, and reading, and by domeſticall preaching, and exhortations, without a publicke Church-calling?

2 *Cor.* 9.1,2.
Rom. 15.17,18.
1 *Theſ.* 1.9.
Mat. 11.5,6.
Iohn 5. 36.
Notwithſtanding that it is objected of other menne.

We anſwer, that though the Lord hath beene often wont, heretofore, and is able ſtill to convert ſoules by private meanes, and ſuch as are extraordinary. Yet cannot it be proved, that any have beene converted uſually, or that publike Congregations have been gathered, and builded up by any private interpretations, and application of the Scriptures, but by ſuch only as hath been uſed by a lawfull miniſterie. And whereas *Henry Barrow* excepteth further, p. 152. and 153. and of his refutation, that this argueth only true doctrine, and not a true Miniſterie; we anſwer,

First, That thereby he juſtifieth our doctrine, which elſewhere, he generally condemneth.

Secondly, That he affirmeth only, that true doctrine without a true miniſterie, doth ordinarily convert men: but proveth it not, nor indeed was able to prove it: as ſhall hereafter appeare, in the anſwer wee make to the ſecond Article of their conſequence.

But our Miniſters have no promiſe of bleſſing in their teaching (ſay they) *and therefore, neither may they lawfully teach, nor the people heare them?*

To this we anſwer, First, That Gods Miniſters have lawfully taught when they have not only wanted the promiſe, that their labour ſhould doe that people good, whom they did teach, but received aſſurance of the contrary. *Ezech.* 3.2,7.

Secondly, That the people have lawfully heard, and hearkened to teachers, that have come unto them, when they (as being utterly ignorant and unacquainted with Gods promiſes) had no aſſurance to their conſciences, that God had promiſed a bleſſing to their hearing; *Ianab* 3.4,5.

Objection first.

Their first objection against our ministers is, that the office whereunto our Ministers were called is Antichristian, which is false & slanderous: for the office and duties whereunto we are called, are the very same which the word prescribeth, not those that popish Priests are called unto.

THe first thing they object against our Ministers, *Is, that the Office whereunto our ministerie is called, is not that which Christ hath Ordained, but that which Antichrist calleth his Priests unto*: Concerning these points, these are their words, in the 158. page of their refutation: *They have served in, and belonged unto Antichrist, even the Popes Kingdome and Throne, the false Church, with all the abominable Idolatrie therein?*

ANSWER I.

To which their Objection, we give this answer.

The preaching of the whole truth of Gods Word, and nothing but it; the administration of the Sacraments, and of publicke prayer, as they are all the parts of the Ministers Office prescribed in the word, so are they all appointed to our Ministers by the Law.

And for so much, as there is no Priest-hood in the Popish Church, that is not ordained to offer that Idolatrous sacrifice of the Masse, or that was ever called unto, and necessarily enjoyned those duties of ministery that are required of us. Wee see not with what truth our brethren can say that our Office is the same, which Antichrist calleth his Priests unto.

And if our Office bee the same which Antichrist hath ordained, how falleth it out, that the Papists give a new ordination, to such as having had that which our Church giveth, doe in Apostacie shrinke unto them.

Though some popish Priests are allowed to exercise the Ministerie without any new Ordination.

And if it be objected, that our Church admitteth such as were ordained by Antichrist without any new ordination, whereby appeareth, that our office and theirs is all one? we answer.

First, That though they have no other ordination, yet in more essentiall parts of their outward calling unto the Ministery, there are so many differences to be observed, in the practise of our Church, that no indifferent man can thinke, we judge the calling, that any man hath had in popery, to be sufficient for exercise of their Ministerie in our Church.

Secondly, The receaving of some into the Ministerie, that have bin popish

popish Priests, without new ordination, as we take it to be a grievous corruption, and such as wee will by no meanes seeke to justifie, so wee thinke it cannot by any shew of good reason, be alledged to prove that the calling which all our Ministers have, is the very same which the Popish Priests exercise; but onely to shew either the outward calling, which some of our Ministers exercise is, the very same with that of the popish Priests, or (at the most) that some chiefe Governours in the Church doe in their judgement, hold that there is no new Ordination, to bee required in such a case, both which if wee should grant, yet had they granted nothing at all in the question, that is betwixt us.

PART. II.

The first reason against our office is, that we all receive one Antichristian Deaconship, which hath not force to condemne our office, seeing under the name of Priest and Deacon, many receive at one time, the full power of ministerie.

The first reason whereby they would prove that office, whereunto our Ministers are called, is not that which Christ hath ordained, but that whereunto Antichrist hath called his Priests is, That we are called unto such a Deaconship as is not according unto Christs Testament, but Popish and Antichristian? Whereunto we answer.

1. That if the Deaconship and Priest-hood (*as they terme it*) bee taken by us both at once, as usually they are, then we are enabled to doe whatsoever a Minister of the Gospell may doe of himselfe, without the assistance of the Eldership, and so the errour that is committed resteth in the forme and ceremony only, not in the matter it selfe.

Secondly, though it were indeed to be wished, that every office in the Church were called by the proper name which the Scripture giveth it; Yet if the Church give a wrong name to a right and lawfull office, the office is not therefore to bee refused, much lesse, is the power to preach the word, and to administer the one of the Sacraments, therefore to bee refused, because it is given by the name of the Deacons Office, considering that although in the strict, and most proper sence, the Scripture calleth them Deacons, to whom, the Office of caring for the poore is committed; yet sometimes also all that labour in the word are comprehended under this name, and the ministery of the word, is called a Deaconship.

Phi ip. 1.1. 1 *Tim.* 3.8. διακονος. *Ephes.* 3.7. *Col.* 1.7, 23. 1 *Tim.* 4.6. διακονια. *Acts* 1.17, 25, & 6. 4. & 12. 25. & 20, 24. *Rom.* 11.13, 1. *Cor.* 12. 5.

Thirdly, If it be objected, that our Deaconship, is neither approved nor mentioned in the Scripture, because it restraineth us from dealing with the one Sacrament, and so separateth those things, which God hath coupled?

Thirdly, Although he that is called to be a Deacon be restrained from some worke that belongs to a Minister, yet is he not called to doe ought that is unlawfull.

Wee answer, That this can bee no reason against our Ministers, because when they are made Deacons, they are not called to do any thing that is unlawfull, but only cut short for a time and restrained from some thing, which they may or ought to doe, much lesse can it bee alleadged against all our Ministers, because many of us (as it is above said) were made both Deacons, and Priests, (*as they speake fondly*) in one day, and

PART. II. The second reason against our office (*viz*) this we be called by such names as are popish, is fond & insufficient. For the name Priest though not simply unlawfull, yet in our Churches judged unfit to be given unto the Ministers of the Gospell. Bishop *Horne* against *Feckman*, fol. 95. & fol. 111. Thirdly, If all were called by popish names, yet might wee be true Ministers. Fourthly, Especially seeing they are imposed upon us, & we delight not in them. *Gen* 41. 45. *Dan.* 1. 7, 8. Fifthly. Our Doctrine may bee good though wee were all called by, and did delight in those names. *Matth.* 23, 2. Their third reason that we are called to read stinted & imposed prayers.

so tooke the full power and authoritie of ministery without any such separation, or many as is here objected.

Their second reason, against our office and function is; *That wee are not knowne by the right names that in the Word are given to the Ministers of Christ, but by such names as have beene devised and given by the Papists, as Priest, Parson, Vicar and Curate, &c.*

To which we answer, first, Concerning the name Priest, although we thinke, that at the first, it was well enough applyed to the Preachers of the Word, because it is derived from the Greeke Word, πρεσβύτερος, that signifies an Elder. Yet because it is used now by the prophane, as a terme of scorne, and hath a long time, both by Papists, and others, been by common custome abused, and appropriated to such as do sacrifice, therfore not only the most of our people refuse to call us by that name but even some, who have been chiefe Governours of our Church, have judged it unfit to be given unto the Ministers of the Gospell.

Secondly, It is well knowne, not only that many of our Ministers are usually called by such names, as the Scripture giveth; but also that the Law of the Land (in the book of consecration) giveth us the name of Pastors, Teachers and Rectors.

Thirdly, Though the names objected against us, have beene used by the Papists, and therefore are very unfit to bee given to the Ministers of the Gospell. Yet see we not, that either by their originall, or use, they have any such contagion in them, as should poyson and infect all the offices, and duties whereunto they are applyed.

Fourthly, Though these names were of themselves, of Antichristian originall and use. Yet if they be imposed upon any such as take no pleasure in them, we see not how they can any whit more pollute them, and their offices, then *Ioseph*, and *Daniel*, were polluted by Heathenish and Idolatrous names that were given them, or than private Christians, are made the worse, by the odious termes of Precisians, Puritans, and Martinists, or then our brethren themselves, are by the names of Brownists, and Barrowists, which they so usually are called by, and so much dislike.

Fifthly, If neither the Law, nor the people, did give us any other names then such as are popish, and we also did glory in them our selves. Yet makes this nothing to the condemnation of our office, and doctrine, seeing, that though the name of Pharisie were not of divine institution, Yet Christ Himselfe giveth approbation, to the office of preaching, which they exercised.

Their third reason against our office and function, is, *That we are called to reade stinted prayers, that are devised, and imposed by men*: Concerning which, they say, page 62. of their discovery, *to the Booke of*

common prayer, all the Priests of the Land are sworne to use it in manner and forme prescribed, and in this booke is included the whole forme and substance of their ministerie, and in the 63. page, *the booke of common prayer is the very ground worke of their faith, Church and Ministerie, and in place to them, of the Word of God.* And in the 64. page, *the Word of God may not be taught, but when this booke hath first been read, and hath had the preheminence.*

To all which wee give this answer; First, that a set, and prescript forme of prayer, may lawfully be used, as we have proved already in our answer to their second objection against our Church.

Is also insufficient for a prescript form of prayer is lawfull.

Secondly, If to have a prescript forme of prayer is lawfull in it selfe, we see not how this should make it unlawfull, that it is prescribed by the Church, authorized by the Christian Magistrate, for which we also referre our selves to that answer, wee have already given to their second Objection against our Church.

Secondly, even though it be imposed.

Thirdly, though that by statute, the Ministers bee commanded to read prayer; Yet doe we denie that is enjoyned, as any essentiall part of our office, seeing that in the forme of ordination, appointed by Law, there is no such thing required of us, but we are there only charged with the preaching of the Word, prayer, and administration of the Sacraments, and discipline of Christ. And that statute which ratifieth the Communion booke, respecteth not the substance of our Office, but order onely and uniformitie: Neither doth any Law of our Land deny him, to be a true and lawfull Minister, which preacheth the word aright though he never reade prayers according to that booke. Whereof the practise of our Church is a sufficient proofe, wherein there are many Ministers allowed, that never medled with that booke, and many both Schoole-Masters and others, by the Bishops are permitted to reade it publikely, though they be not in the account of Ministers; And which is more, private men may (by Statute) reade it in their private houses: All which proveth evidently the reading of the Booke of Common Prayer, is not taken to be of the substance of our ministerie, nor absolutly necessary, to the being of a Minister in our Church. And therefore we cannot but wonder to read those accusations (which are so notoriously known to be false and slanderous) in their writings who pretend such love to sinceritie, and are so sharpe censurers, even of the secret faults of other men.

Their fourth reason (*viz.*) that wee are called to read ungodly prayers is also insufficient, for 1. We have Ministers that read none of those prayers that for matter or forme can be proved ungodly.

Their fourth reason against the office we exercise, is, *That wee are called to reade ungodly prayers?* whereunto we answer.

First, It is most cleare that many Ministers in our Church, use not to reade any of those prayers, which you account, for the matter ungodly, and

PART II. and that therefore this can bee no good reaſon, againſt all our Miniſters.

Secondly, none are in the ordination called and enjoyned to read ſuch. 2 *Kings* 16. 11.

Secondly, If all did uſe to read them; Yet are they not in their Ordination called to reade them (as hath beene above proved) ſo that if they reade them, the fault is in them, and not in the office they exerciſe.

Thirdly, If they were enjoyned to read ungodly prayers, and did accordingly read them, this cannot make their Miniſterie voyd, or Antichriſtian, for then *Uriah* ſhould have beene no Prieſt, for that he made an Alter at Jeruſalem, like that in all points, which was at *Damaſcus*: whereas it is evident, that he continued the Prieſt of the Lord ſtill: Notwithſtanding that great fault which was beyond all compariſon greater than this, that is in queſtion.

Their fift reaſon againſt our office is, *That We are called to reade, Homilies, and Injuctions* and whereunto we anſwer.

Firſt, That neither do the moſt of our Miniſters read Homilies; Neither doth any law of the Land require, that Preachers ſhould read them.

Secondly, If Law did enjoyne them to all, and all did read them; yet are they not enjoyned in our ordination, nor accounted by Law as ſubſtantiall parts of our office, neither is their any doubt made in our Land (no not by them that doe preſſe the preciſe obſervation of Law in this point.) whether he be a lawfull Miniſter, who doth not read, either Homilies, or Injunctions.

Their ſixth reaſon againſt our office is, *That We are called to marry, burie, and Church women.* To which alſo we anſwer.

Firſt, That it is no part of our office (whereunto in ordination we are cal'ed) to doe theſe things.

Secondly, as the Miniſters uſe to bleſſe the Marriages, that are made in our Land, ſo make we no doubt, but that it is lawfull and fit (as a matter not of ſubſtance, but of good order) that they ſhould not doe it, for as it is neceſſary that this ordinance of God ſhould be ſanctified, by the Word, and prayer, ſo it cannot bee inconvenient, that the Word and prayer, whereby it is ſanctified, ſhould be adminiſtred by him, who in a ſpeciall ſort is appointed of God to be the ſteward, and diſpoſer of all his myſteries, and to whom in his miniſteriall actions, greater promiſes are made than to any other man: though hee doe the very ſame thing. And ſeeing that in theſe dayes it preventeth many dangerous inconveniences, to have marriages bleſt in the publike congregations, who can be thought ſo fit to ſpeake in the congregation, and to bee the mouth, either of the Lord to the people, or of the people unto God, as is the Miniſter?

That which *Henry Barrow* objecteth in the 123. page of his diſcovery; *That he ever tooke Marriage for an Ordinance, and an action of the*

second table, and seeth not why we may not as well set up the tables, of the money changers, or bring in any other civill matters or chaffaire, as this into our Church, is easily answered; for though marriages be a civill action, yet is not the blessing of it, by the word, and prayer civill: And as the Magistrates may have a hand in those actions, that are Ecclesiasticall and belonging to the first Table, (even by *Henry Barrowes* owne confession, in the 85. page of the same booke) so may the Minister have a hand in those actions that are civill, and belonging to the second Table. And though Marriages receive life and being, from the contract that is made by mutuall consent of parties, and Parents privately (which is the cause why we doe thereupon according to the Scriptures, account them man and wife, before they have lyen together) yet doth this adde much to the seemlinesse and beautie of that holy ordinance, when it is thus made knowne, and rightly ratified in the congregation. PART II.

Concerning Churching of women, we answer: That many of our Ministers doe upon a just dislike of the forme prescribed in the booke, and upon feare of nurishing the great superstition (that the people for the most part have put in that custome) forbeare to use any particular, and personall forme of thankesgiving, at that time and occasion: And yet wee see not how it should simply, be unlawfull, (though very unconvenient) to use some form of thankesgiving, at that time even with speciall mention of that occasion, or how our ministerie should be made void, and Antichristian by doing so, besides that, the booke it selfe tieth no Minister to the forme prescribed, but leaveth it to his discretion to use it, or any other, as that case or occasion requireth.

Concerning burialls, we answer.

First, That many of our Ministers are knowne to refuse the forme of buriall prescribed in the booke.

Secondly, That a Christian Minister may (for the honour and seemlinesse of Christian buriall) accompany, as a Christian, with the rest of the Neighbours, the body of Christians departed unto the grave.

Thirdly, if the minister use some few words of comfort and exhortation at that time; Yea even in that forme, that the booke prescribeth, though it may prove inconvenient, and offensive; Yet is there no such impietie in that action, that should make his ministerie void, or Antichristian.

Their seventh reason against our office is, *That we are called to use Antichristian Ceremonies?* whereunto we make this answer. That the Ceremonies wherein opinion of Holinesse is, or hath beene put, many of our Ministers have cast off, so that this reason maketh nothing to justifie separation from all our Church Assemblies.

PART II.

Secondly, Many that use sundry of these Ceremonies doe it, because either they judge them things indifferent, and such, as whereunto the Law of Christian charitie, and the tender regard to the weakenesse of the people doth (as they thinke) binde them, following therein, the direction of the Word, or else they tollerate them as burdens, which it lieth not in them to remove being laid upon them by the determination of the Magistrate, and custome of the Church: And seeing that they doe in judgement, and affection, unfainedly dislike that which either through humane infirmitie, or in Christian wisdome, and to prevent more dangerous inconveniences) they are inforced to beare with. Wee see not, why they may not bee accounted the true Ministers of Christ, notwithstanding they use these inconvenient Ceremonies, as well as *Paul* might be judged to be a good Christian, though he sometimes did that evill, which he hated, and *Iehosaphat* a good King, though hee indured the high places to continue in *Iudah* all the time of his government, because hee was not able to abolish them. And *David* though he suffered *Ioab* to live many dayes, after he had committed most unnaturall murder because hee was not able without manifest danger to his state to cut him off.

b *Rom* 7. 15. 2 *Chron.* 20 33 1 *King.* 2. 5. 3. Though we all used the most unlawfull Ceremonies that are in our Church; Yet might we bee true Ministers. *Galath.* 4. 9. 2 *Kings* 14. 4. Fourthly, Speciallie seeing we are not bound by our office to use them.

Thirdly, the use of the most unlawfull ceremonies that are amongst us, is not of force to make our Ministerie void, and Antichristian, or our Church, for the Galathians were still a true Church, though they had received even those impotent, and beggerly rudiments, which they had once cast off; much more wee, which cannot bee said to have resumed them, as being never yet freed from the bondage of them, so was there still a true Church in *Iudah* when the hill alters, and high places were continued there, which yet was a greater corruption in the worship of God, then the ceremonies whereof question is made, can possibly be accounted.

Their second Objection against our ministerie is, that the entrance in to our Office is Antichristian; which insufficient to warrant their separation, for First, the people are not bound to enquire or see how their Ministers entred. Secondly, Our entrance may be lawfull though it be not in al points agreeable to the rules of Christs Testament.

Fourthly, It is no part of our office whereunto we are in ordination called, to use any ceremonies as hath beene shewed before.

The second thing they object against our Ministerie is, *That the manner of our entrance into the aforesaid office and calling is Antichristian, and not according to Gods Ordinance?*

Whereunto wee answer: First, that the people may lawfully accept us to bee true Ministers, whom the Church so esteemeth, though they cannot see how we first entred. And that by no commandement, or example in the Word, they are bound to enquire there-into. For further proofe whereof, we referre our selves unto the answer which wee have made to their first Objection, against the whole body of our Church.

Refuta. p. 127.

Secondly, Though none of those Rules which Christ his Testament hath

hath set downe for the calling, and ordaining of our Ministerie, can be wanting without a blemish, and maime to the calling: And consequently they should all of them be carefully sought for, both by Minister and people, yet may some of them be wanting, without losse of the life, and being of the calling: Neither is that true which they affirme; *That whatsoever Minister hath not a true, and right calling, in all points, though the office whereunto hee be called, be a true office, is no true Minister, but an usurper, an intruder, a thiefe, and a murtherer.* For first, whatsoever is of the being, and substance of the calling to the ministerie, hath beene common to all true and lawfull Ministers, that ever were in the Church, as well as the substance of the Sacraments, and discipline, and whole Religion, hath ever beene one, and the same, in all places, and at all times; whereas it is cleere, that some of the rules prescribed for the outward calling in the New Testament, have not bin alwayes in use, and practise throughout Gods Church, no not in such ministries as the Lord hath given testimonie to; for proofe whereof may be alleadged the calling, that those Levites, and Preachers exercised, whereof there is mention made, 2 *Chron.* 17. 7, 9. For as in diverse other parts of Gods service, the omitting, and swerving from sundry of Gods holy Ordinances prescribed in the word, maketh not the action it selfe void and unlawfull (as is evident by that one example, 2 *Chro.* 30, 26, 17, 18, 19) so the want and swerving from some rules prescribed, for the outward calling of the Ministers, cannot be of force sufficient to make their calling void and unlawfull.

Thirdly, Though our entrance were according to some of Antichrists Canons, yet would not that prove that our ministerie is Antichristian; for further proofe whereof, wee referre our selves to that answer wee have made to the fourth Objection against the whole body of our Church.

Thirdly, Our entrance might be lawfull though in some points it were according to some Canons of Antichrist.

Their first reason against our entrance is; *That wee are not chosen, by that people, over whom we are set, or approved by an Eldership.*

Their first reason whereby they condemne our entrance, (viz.) that we were not elect by the people, nor approved by the Eldership, is of no force.

Whereunto we give this answer. First, that there be sundry of our Ministers in our Church, that have beene in times past chosen by a faithfull people, and ordained by a true Eldership, to the worke of the ministerie, as *Antwerp, Geneva, Middleburgh, Flushing, Stoade, Wesell.*

Against whom if this be objected, *That they were not thus called, to any of our Parish Assemblies?* Wee desire to know by what warrant they can bee accounted to be no Ministers now, that have given no just cause of deprivation, since the time they were so sufficiently called to the ministerie.

PART II.

Secondly, manie of the same election and ordination in substance which the word requireth

Secondly, the most of such Preachers, as have stood for the cause of Reformation have the very same outward election, and ordination in substance which the word prescribeth; for first, their are be ore their entrance, sufficient meanes used to know and finde what gifts are in them by disputations, and other exercises in divinitie.

Secondly, their gifts are approved by the judgement of sundry learned men of the Colledges, and places wherein, and whereabout they have beene trained up.

Thirdly, the faithfull that are in those Congregations, where they are placed doe either desire them, or gladly receive them, or at the least by not taking exception to them, do even by their silence, consent to their entrance, or by submitting themselves willingly to their godly directions in all things, and profitting in knowledge and Reformation of life by their labours, doe manifestly approve of them, and set a seale unto their ministerie, whereof this may serve for an evident proofe, that many Assemblies have both made an earnest suite for sundry Ministers before their first comming to them, And when they have beene molested afterwards.

And seeing the right that Patrons now have, was given them at first by the peoples free consent (though ignorantly, and unlawfully as wee are perswaded) we see not why the choise that the Patron maketh, may not be accounted the choice of the people, as well as the acts done by the Knights, and Burgesses of the Parliament, are deemed the acts of the whole commons, by whom they were deputed; It is evident that by the Law mentioned, *Numb.* 30. 8. that the silence of the husband, or parent that testified not his dislike to the vow which hee understood was made by his wife, or child, made the said vow of as much force, as if his consent had beene required and given, so it is judged in this case of the peoples silence, in accepting of their Ministers.

Thirdly, the Law it selfe requireth that wee should have the same election and ordination in substance which the Word of God prescribeth, for by the Law; First, none should be made Minister, but at the same time also he should be appointed to some certaine charge.

Secondly, That when any Ministers are to be made, there should be knowledge given thereof, and that in so publike place and manner, that even the people, over whom any Minister is to be set, may know it, and be admitted, to take any just exception, they can either to his doctrine, or life.

Thirdly, There may be some entrance into the Ministerie in substance sufficient, where the people at first have not made election, nor their consent been required at all: as in case where the people have not known

lodge of their right, or having known it have not been suffered to use it: But yet have afterwards yeelded themselves subject thereunto, as also in the case aforesaid, *Numbers* 30. 8. for further proofe whereof, we refer our selves to the answer we have given, unto that which they object in generall against our entrance. PART. II.

Fourthly, Concerning ordination by Eldership, this wee answer in particular: First, that unlesse the eldership be held so essentiall a thing, that there can be no true Church without it (which we are well assured of that our brethren themselves, and all that have any knowledge will denie) ordination by the eldership cannot be absolutely necessary, albeit in the setled government of a Church, we hold it of the essence of the calling of a Minister, that we have the substance of the ordination appointed in the Word.

Fifthly, That as in times past, so now also there may be in some places such an estate of the Church, as wherein no manner of ordination and investing of Ministers, hath been, or could be used in the giving of an entrance into the Ministerie: And though where it may be conveniently had, we hold it fit that the weakenesse of the peoples judgement in their choise of their Minister, should be supported by the discreet knowledge of the Ministers and Elders that are about them: Yet where it cannot be conveniently had (as in places where the Gospel is newly planted, and far removed from other Churches already established) there that (amongst other considerations) the course of the Gospel should not be stayed, till ordination be fetched from farre countreys; the Lord himselfe oftentimes supplieth the places of the Ministers and Elders, and layeth on his hands: such evidence of gifts and graces proper for the Ministry, as not onely the Church doth willingly acknowledge, but the enemies also will they nill they, are in their consciences convinced to be divine and excellent.

And seeing it is evident that neither the Prophets under the law, nor many worthy Ministers that God hath raised up since the time of the Gospel, had ever before their entrance into the Ministry, their gifts solemnly approved or been ordained.

Our Brethren must needs grant that this kinde of ordination is not simply or absolutely necessary to the being of a Minister.

To which also this may be added, that our Saviour in giving notice whereby the true Pastor should be discerned from the false, nameth only these, *viz.* that he enter himselfe, and lead the people in and out by that dore.

PART II.

Secondly, that the people of God agree with him and consent to his Ministrie.

Thirdly, that the Porter (the holy Ghost) open the hearts of the hearers to him and his doctrine (4) which 3. notes doubtlesse our Saviour would not have rested in, if there could have been no true Minister without the ordination which our Brethren speak of, and urge that as a matter of absolute necessitie; So that to conclude this point, wee say that the ordinary course of entring into the Ministrie is not kept; but a great imperfection and want is to be acknowledged where this election and ordination is not used: Yet is not the want such, as taketh away the very life, and being of a true ministerie.

Their second reason against our entrance is; *That our ordination is received from Antichristian Prelates, and such as being persecuters of the godly, cannot bee well accounted brethren or members of the Church, much lesse can they give a calling to a Minister in the Church.* Whereunto we answer,

First, That the Bishops of *England* cannot truly be called Antichristian Prelates, for proofe whereof, wee referre our selves unto that answer we have given unto their fourth Objection against the whole bodie of our Church.

Secondly, seeing it cannot bee denied, that the Bishops are able to judge of such gifts as are required for the sufficiencie of Ministers; yea that many of them have beene such Ministers themselves, as to whose labours the Lord hath set to his Seale, and who have also suffered persecution for the truth: we are perswaded, that (though it were not necessary, yet) it cannot be unlawful for him that entreth into the ministery to be approved, and authorized even by them.

And if our ordination be in this behalfe faultie, how will our Brethren justifie the calling of their own Ministers, that have received ordination ever from the people, who neither by commandement, nor example, can be found to have any such authoritie, nor are in any degree so capable of it, as the Bishops.

Thirdly, the ordination we seeke for from the Bishops, is not theirs, but committed to the Church by Christ Himselfe: And seeing wee have already proved, that there was in *England* a true Church, even then when this authoritie was first given by *Parliament* to the Bishops; and that the true Church (which without a ministerie cannot possibly bee continued) is never without power to ordaine Ministers: Wee may lawfully reverence, and seeke for the benefit of this power, and privilege, which God hath given to his Church, though it were conveied unto us by men, lesse capable of this authoritie, then our Bishops are.

And

Their second reason (*viz.*) that we receive our Ordinatiō from Antichristian Bishops, is also insufficient for, first, Our Bishops cannot trulie be called Antichristian. Secondly, seeing our Bishops are such as can judge of the sufficiencie of gifts, and are also Ministers It cannot be unlawfull for him that is to bee a Minister; to receive approbation and authoritie from them; Thirdly, the gifts & power to ordaine which God hath commited to his Church, we may lawfully seeke the benefit of it, even at worse mens hands then our Bishops are, if we cannot otherwise come by it.

And he that thinketh Christs ordination, the better for the man, that bestoweth it, incurreth (as we thinke) the danger of the curse, denounced against him, *that putteth his trust in man, and maketh flesh his arm, and withdraweth his heart from the Lord. Ier.* 17.5.

Fifthly, If our Bishops were not at all capable of this power to give Ecclesiasticall Ordination, yet seeing the Christian Magistrates approbation, is not to be refused by him that exerciseth a ministerie in the Church, and that cannot be had in our Church, but by the hands of the Bishops we thinke that he who is fitted of God to the ministerie, and hath also testimonie of his fitnesse from such godly learned Brethren as have made tryall of his gifts, and can judge of them, may lawfully accept and seeke for this kinde of approbation, if all other conditions bee equall.

Sixthly, Admit the Bishops from whom we receive our ordination, were indeed Antichristian, or Heretickes (as we judge them not to be) yet why should wee bee bound to seeke for any other ordination, more than another baptisme, then that which we have received from Popish Priests in the time of ignorance; And seeing that *Barrow* and *Greenwood*, in the 54. page of their refutation, doe not onely account many to be true Christians, that never had other outward Baptisme, then that which they had from Popish Priests, but plainely affirme, that such neither need, nor ought to be baptized againe; we wonder why they dare not account us true Ministers, because of this ordination received from the Bishops.

Shall ordination bee thought more necessary to the being of a Minister, than baptisme is to the being of a Christian; or shall an error in ordination, have more force to prove one no Minister, than an error in Baptisme hath to prove one no Christian; or are our Bishops worse than the Popish Priests, or the corruption in the forme of our ordination, greater than those that are used in popish Baptisme.

The third thing they object against our Ministerie, Is, that the administration, and exercise of our function, is not agreeable to the Word, but Antichristian because (say they) as yet our entrance, we sweare Cannonicall Obedience to the Bishops; so doe we performe it in our whole administration, by going to their Courts, by standing, and falling at their commandement?

Whereunto we answer.

First, that so long as the Christian Magistrate requireth we should yeeld obedience to the Bishops (and that with this limitation, (*viz.*) only in things lawfull and honest) wee thinke it not unlawfull for us to give obedience to them, in those things they doe by civill authoritie, though

PART. II.

Fourthly, We may lawfullie seeke the Bishops approbation, because from his hands only we can receive the civill Magistrates allowance to exercise our Ministrie.

6. Though the Ordination received from the Bishops were as corrupt as baptisme received from popish Priests, Yet may he be a lawfull Minister that hath no other Ordination then from the Bishops.

Their third Objection against our Ministerie is, that our administration and exercise of that office whereunto we are thus called, is also Antichristian.

Fifthly, Which is insufficient to warrant their separatiō, for it is not utterly unlawfull for us to yeeld some kinde of obedience to Bishops.

PART. II. though neither themselves, nor the Magistrate might well require us to doe, for even our Saviour Himselfe yeelded obedience to *Cesar*, in such a thing wherein *Cesar* could not lawfully exact obedience of him; as for the excommunication and suspentions, and such other censures as are meerely Ecclesiasticall? We answer. As the true Church of God, which from the *Lord Iesus* hath received these keyes of the Kingdome of Heaven, did though unadvisedly, and unlawfully deliver them over into the hands of the Bishops: And the Bishops being Preachers of the Word, though they should not have this power wholly committed unto them, yet are they capable of it. We see not how it should be utterly unlawfull to reverence and yeeld to the censures of Christs Church, being exercised, and administred even by them, unlesse wee will say, that the Church presently looseth her right and power, to censure Offenders, when she committeth it unto any such men, as unto whom of right, either not at all, or not of right, only it belongeth.

Mat. 17. 24, 27

Secondly, Not bind our selves thereto by oath, so far as we doe.

Secondly, Now as wee may lawfully yeeld some obedience to the Bishops in these things, so wee may lawfully binde our selves by oath to doe it: if our oathes be required of us by the Christian Magistrates authoritie, especially seeing we doe by oath binde our selves, to obey in regard of the civill authoritie, which is committed to them, by the Christian Magistrate.

Thirdly, For our going to their Courts, this we answer. That seeing we doe testifie in our callings, our dislike to the vile, and odious corruptions of their Courts; And doe also utterly refuse to yeeld obedience to any of their unlawfull decrees, we cannot justly bee condemned for appearing in their Courts, or any other place whereunto we are by His Majesties authoritie summoned. And whereas the persons before whom wee appeare are judged usually corrupt, and enemies to that Reformation which wee desire, and some of them also, such as (being no ministers themselves) do by all meanes seeke the disgrace of our calling, and the utter discouragement of such Christians, as in whom they perceive any sparkes of true zeale) wee account this our appearing at their Courts, not onely for an abridgment of our libertie, but also for such a barthen, as wee have just cause to groane under, and to pray, that God would in His good time, move His Majesties heart, to ease us of it. And yet as the Apostle being free was content, for the Churches sake, not onely to become bound, in serving it with the labour of his hands, but also, by subjecting himselfe to those Ceremonies, which in Christ were abolished, so may, and ought we for the Churches sake, to beare this burden, rather than to forsake, or refuse the ministerie, when the Lord hath called, and fitted us unto it.

PART .II.

For our yeelding to the ſuſpentions, and deprivations, wee anſwer. That ſo long as the Biſhops ſuſpend, and deprive according to the Law of the Land, wee account of the action herein, as of the act of the Church, which wee may and ought to reverence, and yeeld unto, if they doe otherwiſe, wee have liberty given us by the Law, to appeale from them, if it bee ſaid, that the Church is not to bee obeyed when it ſuſpends, and deprives us, for ſuch cauſes as wee in our Conſciences know to be inſufficient? We anſwer. That it lyeth in them to depoſe, that may ordaine; and they may ſhut, that may open. And that as he may with a good conſcience, execute a miniſterie, by the ordination, and calling of the Church, who is privie to himſelfe of ſome unfitneſſe (if the Church will preſſe him to it) ſo may he who is privie to himſelfe, of no fault that deſerveth deprivation, ceaſe from the execution of his miniſtery, when he is preſſed thereunto by the Church. And if a guiltleſſe perſon put out of his charge by the Churches authoritie, may yet continue in it, what proceedings can there bee againſt guiltie perſons, who in their owne conceit, are alwaies guiltleſſe, or will at leaſt pretend ſo to be; Seeing they alſo will bee readie alwayes to object againſt the Churches judgment, that they are called of God, and may not therefore give over the execution of their miniſterie at the will of man.

Fourthly, To ceaſe from the execution of our miniſterie when they ſuſpend or deprive us.

And yet admitting it were meerely unlawfull, upon any reſpect to yeeld any new obedience at all, to the cenſures of the Biſhops; yet how will it follow, that this our unlawfull yeelding, hath force ſufficient to make us (*ipſo facto*) no true Miniſters, unleſſe you will ſay, that the High Prieſts, who were in Chriſts time, that took and left their offices, at the will of tyrants, and heathen Princes, Were therefore not to be accounted Prieſts, for further anſwer, hereunto we referre the Reader, to that which wee have above ſaid to the fourth thing which they object againſt the whole body of our Aſſemblies; And to that alſo which wee have already anſwered unto the fourth reaſon, which they bring againſt our office.

Fourthly, If this obedience wee yeeld to them were utterly unlawfull yet may we be true Miniſters of Chriſt notwithſtanding.

The ſpeech of the Apoſtls, which they are wont to object againſt us in this caſe, may eaſily appeare how unskilfully, it is alleadged to them that will conſider theſe three differences betweene their caſe and ours.

The ſpeech of the Apoſtles, *Acts* 4.19,20, 15. moſt unskilfully alleaged againſt us. 1 *Tim.* 6.2.

Firſt, they that inhibited the Apoſtles, were knowne, and profeſſed enemies to the Goſpell.

Secondly, the Apoſtles were charged not to teach in the name of Chriſt, nor to publiſh any part of the Doctrine of the Goſpell, which commandement might more hardly bee yeelded unto, then this of our Biſhops, who though they cannot indure them, which teach that part of the truth that concerneth the good government, and reformation of

PART. II.

CHAPTER I.

the Church, yet are they not only content that the Gospell shou'd bee preached, but are also preachers of it themselves.

Thirdly, The Apostles received not their calling and authority from men, (*a*) nor by the hands of men, but immediatly from God Himselfe, and therefore also might not bee restrained, or deposed by men; whereas wee, though we exercise a function, whereof God is the Author, and we are also called of God to it, yet are we called and ordeined by the hands, and ministerie of men, and may therefore by men, be also deposed and restrained from the exercise of our ministerie.

Their fourth Objection against our Ministerie is that our maintenance is not according to Christs directions, but Iewish and Antichristian, which is not of force to condemne our ministerie, Because wee may be the true Ministers of *Christ* although we receave maintenance from all sorts of men.

The fourth Objection against our ministrie is, *That we are not maintained according to the direction Christ hath given in his Testament, but our maintenance is Iewish, and Antichristian:* That this is a principall matter objected against our ministerie, appeareth in the fourth page of their Collection of letters, and conferences, and sundry other parts of their writings.

And least they should seeme to say it only, they bring sundry reasons, to prove that our maintenance is such, as no Minister of Christ, can accept, or live by, for say yee, our Ministers receive maintenance from all sorts of men in their parish without difference. This is alleadged in their collection of liberties and page 18. and called in the 145. page of the refutation, *An execrable sacrilege, and covetous making marchandize of the holy things of God, a letting out of our selves to hire to the prophane, for filthy Lucre.* To this first reason they bring against our maintenance, this answer we give.

First, That the Christian Magistrate is bound to use his authoritie for the furtherance of the subjects in all things that concerne godlines, and honestie, and so see that the morall Law bee kept by them, whereas therefore the Christian Magistrate (in conscience of his dutie) hath provided by the Law, that all his Subjects should (of the increase God giveth them) contribute somewhat towards the maintenance of their Minister; we may truly be said to receave our maintenance, rather from the Magistrate then from the people.

Secondly, the Magistrate may lawfully appoint so much of the Subjects goods (as by Law is given to the Ministers maintenance) to bee imployed to this or any other good use, as is evident by that, which the Apostle saith, *Rom.* 13. 7.

Thirdly, the Magistrate may without any shew of wrong compell the subjects to pay this part of their goods, which they give to their Minister, because in Parliament it was voluntarily bestowed, even by the people themselves: whose deed act that is, to be accounted, which is enacted and done in Parliament.

Fourthly,

Fourthly, It is evident by the Word, that the offerings which heathens voluntarily brought, and gave to the building, and beautifiing of the Temple were accepted of, as appeareth in the Itories. (a) PART. II.

(a) *Ezra.* 1. 4, 5

Fifthly, Seeing the Apoſtle calleth it our owne bread, wee get by our honeſt labours, (b) and our Saviour ſaith in this caſe, that the labourer is worthy of his hire, (c) we may with comfort, and good conſcience, take maintenance of the wicked that live in our pariſhes, for whoſe ſake, both publikely and privately, we take paines, and to whom the benefit of our labour is offered; ſeeing that the Apoſtle avoucheth (d) that ſuch as ſow ſpirituall things amongſt people (though God bleſſe not their ſeed) may lawfully, and honeſtly, reape their carnall things.

Nehem 2. 8.
2 *Theſ.* 3. 12.
(b) *Eph.* 4. 28
(c) *Luke* 10. 7

(d) 1 *Cor.* 9. 11.

Sixthly, As for the teſtimonie of the holy Scriptures, which our brethren alleadge in this point, wee give this anſwer unto them. To the place, *Levit.* 22. 25. we anſwer.

Firſt, that the meaning is, that a ſtranger being a Proſelite, might no more lawfully offer any of theſe uncleane, and imperfect ſacrifices ſpoken of in the verſes going before, than a Jew might.

Secondly, If the unbelieving ſtranger were meant here, yet is there nothing ſpoken here of the maintenance, which ſhould come to the Prieſts, for the intent of the Law, in this place is to ſhew what manner of ſacrifices ſhould bee offered to the Lord, and not what maintenance Prieſts ſhould have, which is evident, both for that the ſacrifice is here called, the bread of their God, and alſo for that elſewhere the Prieſts might receave maintenance, which might have blemiſh, as in the firſt fruits, and firſt borne. To that place, *Pro.* 15. 8. and all ſuch like, we anſwer.

Firſt, that though the action their ſpoken of (for the ſubſtance thereof) bee good and lawfull; yet as it commeth from them whoſe hearts are not purged by faith, it is indeed abominable in Gods ſight, as all other the actions of the wicked are.

Secondly, That they abuſe this place, for it is there meant of the ſpirituall ſervices of God, and not of corporall maintenance, and laſtly, if it were to be underſtood of the maintenance of the Miniſter, yet ſhould not the Miniſter ſinne, in taking it, becauſe they ſinne in giving it; Becauſe by the Law, it was provided that all *Iewes* cleane, or uncleane, good or bad ſhould pay tythes without exception. To the place *Phil* 4 18. We anſwer.

Firſt, That he ſpeaketh not there of maintenance due to the miniſterie, but of the contribution, made to the afflicted Saints, and to himſelfe in particular, that had a principall portion, in the ſufferings of the Saints.

PART II.

Secondly, if they urge that the maintenance of the Minister is also an odour that smelleth sweet, and a sacrifice acceptable to God, which nothing that proceedeth from the wicked can be: wee referre our selves herein to the answer wee have made to the *Prov.* 15.8. cited by them to the same purpose.

Secondly, although our maintenance be fixed and certaine.

Their second reason against our maintenance is, *That it is fixed and certaine.* This is alledged in the 61. *page* of their Discovery, and in sundry other parts of their writings, Concerning which we answer.

First, that this can be no good reason against all our Ministers, seeing that we have some preach ordinarily and painfully, who yet either live wholly of themselves, or take nothing of the people, but that which they give voluntarily.

Secondly, if it be a great fault to live upon a set stipend, yet seemeth it strange unto us, that they should account it so great to make a nullitie of our Ministrie.

Thirdly, wee can see no reason why it should be thought either unlawfull or unconvenient to set stipends to be given unto, and receaved by the Minister: for first, under *Moses* law, [a] a certaine and set course was prescribed for the Ministers maintenance, and the people appointed what they should give. Now if it be said of the manner of the Leviticall maintenance, that it was Ceremoniall, yet would we fain know what Ceremony or shadow there can be in the certainty thereof: Shall we say that together with the Ceremonie it selfe, all the equitie also and morall reason is abrogated.

(a) *Deut.* 14.22 *Numb.* 35. 2. 9. *Iosh.* 21.18, &c. 2 *Chron.* 6. 64.

Secondly, as *Ezekiel* describing the pattern of the new Sanctuarie that should be under the Gospel, alludeth unto a certaine and set maintenance that should be given to the ministrie: [b] so there be sundry Phraises and Comparisons in the new Testament used by Christ and the Apostles, from which the same may be very probably gathered to be lawfull and fit, as when the Ministers maintenance is compared to the wages and hire of a servant, [c] and when it is compared to the souldiers pay, [d] which both things are certaine and set.

(b) *Eze.* 45.1.5

(c) *Luke* 10.17 2 *Tim.* 5.18.

(d) 1 *Cor.* 9. 7.

Thirdly, it standeth with sound reason that the Ministers maintenance should be certaine: For first, seeing it is already proved that a sufficient maintenance must necessarily be given to the Minister of the people, how can it be unlawfull, either for the people by their owne promise, or for the Magistrate by law to binde them unto that which they should voluntarily do of themselves? Secondly, by this kinde of maintenance, sundry of the peoples infirmities (as their grudging to give ought when it is in their power to give or not to give, their base estimation likewise of the Minister, and looking for civill dutie at his hand,

and

and many other ſuch like) are beſt prevented: Yea, we deny that ever any Church was ſo well informed, wherein the moſt part of the people had not need to have ſuch infirmities reſtrained in them, by the wiſedom and authority of the Chriſtian Magiſtrate. PART. II.

Touching the places of Scripture [c] in this point alleadged, by them we give this anſwer. Firſt, that they condemne onely the covetouſneſſe of men, and not the ſet maintenance of Miniſters, which may be receaved without covetouſneſſe. Secondly, if they will enforce theſe places againſt ſet payments to the Miniſter, they may as well enforce them againſt all ſet payments to the Prince, to the ſervant, to the labourer, or any other. Thirdly if not, then ſeeing the Apoſtles rule [a] doth concern even the Miniſters as well as others, why ſhould it be thought covetouſneſſe in him to provide a certaine and ſet maintenance for himſelfe and his family, more then the ſame care is in any other Chriſtian?

(c) 1 *Theſſ.* 2. 5; 1 *Tim.* 6. 8. *Iude* 11. 13.

(a) *Tim.* 5. 8.

To the place *Mat.* 10. we ſay that the Commandment which our Saviour Chriſt gave there to his diſciples was temporary, and concerned that eſpeciall voyage onely wherein (for their incouragement to the Miniſtry) our Saviour aſſureth them, that they ſhould not need to feare the want of maintenance; for he would ſupply that extraordinarily as it were, by his eſpeciall providence, in inclining the hearts of men to maintaine them: And that this is ſo, may appeare by theſe reaſons. Firſt, if it be a perpetuall rule we may thence gather, 1. that the Miniſter ought now to have no abiding place, neither two coates, two paire of ſhooes, nor a ſtaffe; neither that they may poſſeſſe any thing of their owne.

Verſe 7. 8.

Secondly, they then received their gifts of preaching and working of miracles freely without coſt, and therefore were bound from covenanting for ſtipend, to diſpence thoſe gifts, receaving no more then for their preſent neceſſitie of food and raiment, which cannot be ſo ſaid of thoſe, whoſe bringing up in learning is coſtly, and whoſe ſtudy is painfull.

Thirdly, by the commandement which our Saviour Chriſt giveth (b) for proviſion for themſelves; And that which *Paul* challengeth, it is evident that the reſtraint given, *Mat.* 10. was but temporarie, yea admit it might be proved from hence, that no ſet maintenance were given to the Miniſters during the Apoſtles time (which cannot be) yet followeth not that there ſhould be none: Now ſeeing that the Church was then without thoſe nouriſhing fathers which the Lord promiſed by the Prophet, (c) without whoſe authoritie wee ſee not how that order for forced maintenance could be taken. Neither doubt we to acknowledge even this for a ſpeciall fruit of that bleſſing promiſed to come to the

(b) *Luke* 22. 35; 36. 1 *Cor.* 9. 6, 7. *Matth.* 10.

(c) *Eſay* 49. 23.

PART II. Church by Christian Magistrates, whereas they said, *that whatsoever is given to the maintenance of Gods Service, should be free, and voluntarie*, and alleadge for that, these places, *Exodus* 15. 2. 2 *Cor.* 8. 12. 2 *Cor.* 9. 5, 7. we answer. That the bond of the peoples promise, and Magistrates Law is no hinderance, to the freedom and voluntarines, seeing the service, and obedience of *David* was free and voluntary; Notwithstanding the vow and oath hee bound himselfe with. So was that also which is mentioned in *Nehemiah*, for if Covenanting, should take away the voluntarinesse of the act, then should it not bee lawfull to covenant with servants and labourers or any other; Yea the Lord our God doth binde Himselfe by Covenant, to give that reward to the faith, and obedience of his servants, which yet he giveth most freely and voluntarilie.

Psal. 119. 106. *Nehem.* 10. 38.

Thirdly, Although we bee maintained by Tythes.

The third reason they alleadge against our maintenance, Is this; *That We are maintained by Iewish tythes, and concerning which, they have these words*, In the 60. page of their discoverie; *It is evident, Who are thus maintained by those Iewish Tythes, and offerings, are not the ministers of Christ, and a little after, these Priests, and people still retaine the Leviticall decimations, in the same forme, to the same ends. And* page 16. *I could never see any difference betweene the Iewes and them, save that the Swine-heards, tythe-Pigges and Geese, &c.*

To all which, wee thus answer: First, It is evident, that the tythes are not held amongst us, by vertue of the Leviticall Law, but only by the positive Law of our Land, for proofe whereof, these reasons following may be sufficient.

First, If this kinde of maintenance were given to the Minister for conscience and obedience to that Law; why should not the first fruits also, offerings and diverse other things, which by a plaine commandement, were due to the Leviticall Priest-hood bee given us as well as tythes?

Secondly, The manner of tything (which in diverse parts of our Land is diversly used, and which through custome also, is many wayes altered) proveth that paying of tythes amongst us, is not according to the Leviticall Law, nor in religeous obedience thereunto.

Thirdly, The Law (by consent of the states in the Parliament) having alenated, the tythes in many places, from the Minister, unto the Prince, and other men; doth thereby declare, that it appointeth not the paying of the tythes, by vertue of the Law of God.

Fourthly, Sundry of our Ministers are (and that even in the judgement of our whole Church) lawfully by other meanes maintained, then by tythes, which is also a plaine demonstration, that both the Leuticall

Law

Law is not held to be in force with us; and if it were, wee might yet have ſome true Miniſters in our Land notwithſtandig. PART II

Secondly, As the Prince (without any ſhew of Jewiſh ſuperſtition) may require of the Miniſters firſt fruits, and tenths, and of all the reſt of the ſubjects fifteenes, and ſubſidies for the maintenance of the wars, and other civill purpoſes, ſo doubt we not, but he may as well eſpecially by act of Parliament (which is alſo the act of the people) require tenths of his people to the maintenance of the miniſterie, of which (as wee have ſaid before) he is bound to have a more ſpeciall care, and regard then of the maintenance of the warres, or any other civill eſtate.

Their fourth reaſon againſt our maintenance is, *That it ariſeth from popiſh offerings and mortuaries:* Concerning which, wee anſwer, as followeth. Fourthly, Although wee bee maintained by offerings and mortuary.

First, Their be ſundry of our Miniſters that receive none at all, againſt whoſe Congregations, and Miniſters, this reaſon cannot hold, and many even of them to whom the Law alloweth offerings, have refuſed them that were accuſtomed to bee given at the Churchings, and burialls, and ſuch other, as the receiving whereof, they ſee would bee likely to nouriſh ſuperſtition in the people.

Secondly, If all did receive and live by offerings, we ſee not what pollution can come to their miniſterie thereby, for why may not that creature of God, which was firſt given to profane, and ſuperſtitious uſes, bee now lawfully tranſlated to the maintenance of Gods ſervice, ſeeing that even under the Law, tranſlation was lawfull, when (for a Ceremony, to ſhadow what deteſtation the people of God ſhould beare to the manners of the heathen, and how they ſhould be ſeparated from them:) Many things were made uncleane to the *Iewes*, that are not ſo to us; So alſo the Iron, and Braſſe, Silver, and Gold of Jericho, was put into the treaſure of Gods houſe, as appeareth in the ſtory of *Joſhua*: And *David* dedicated unto the *Lord, the braſſe, and ſilver, and gold, of all the Nations, that he ſubdued*; as may alſo appeare by *Samuel*. Now if thoſe goods that were not onely put a part to an Idolatrous uſe, by a civil inſtitution, but alſo actually abuſed to Idolatrie, might yet lawfully be receaved for the maintenance of the true ſervice of God, how much more may the mony wee receave for offerings, &c. be lawfully taken and enjoyed by us, ſeeing whatſoever originall the money, and inſtitution had, yet was it never applyed to any Idolatrous uſe.

a *Ioſua* 6. 24.

b 2 *Sam.* 8. 11.

Thirdly, If thoſe offerings were polluted things, yet are they too accidentall to overthrow the very being, and nature of our miniſterie.

The

Our People may be accounted Members of a true visible CHURCH.

III. EXCEPTION.

THeir third generall exception, is against our people, and the private Members of our Assemblies, whom they affirme to be such, as no true Church of God can consist of.

ANSWER.

THe reasons amongst us to account of people, for the members of the true Church are these.

First, We know many in whom (we thinke) we doe discerne infallible notes, of an unfained conversion.

Secondly, That all that are (by many of our Ministers) admitted to the Sacrament, and other the priviledges of the Church are such as can give account (in some true measure) of their faith, and doe not only generally professe obedience; but when they are convinced of any particular sin, they are also willing to pro-

Our people (say they) are such as cannot be members of a true Church. But we have good reasons to account our people holy & true Members of the visible Church.

PART. III. professe particular sorrow and purpose of amendment.

Third'y, many of those who are wicked and ignorant, wee cannot see just cause to account them wilfully ignorant, nor obstinately rebellious, and therefore we may lawfully esteeme them brethren, notwithstanding their ignorance, and sin, and this we thinke the Apostles owne words will warrant us to doe.

2 Thes. 3.14,15

Fourthly, our people in generall professe the true faith, and obedience of Christ, which makes them members of the visible Church, as wee have already proved, and if an being dealt with according to the rule that Christ prescribeth, shall bee found wilfull and obstinate in his ignorance and sin, then as he ceaseth to professe the true faith, and obedience of Christ: So may wee by the Lawes of our Land, cease to account him a member of our Church.

Mat. 18.15,17

Their first reason against our people, is that their can no separation, bee discerned amongst them but the consist of all sorts. Which reason is false and insufficient.

The first thing they object against our people is this, *That the ignorant and prophane multitude, as they are confusedly, by our Baptisme made members of our Church, and admitted to all other the priviledges thereof, so is there no separation* (say they) *to be observed amongst them in their ordinary conversation*: concerning wch matter these are their own words in the ninth page of their discovery: *All the prophane and wicked of the Land, Atheists, Papists, Anabaptists, Heretickes of all sorts, gluttons, riotous, blasphemous, &c.* and who not, that dwelleth in this land, or is within the Kings dominions, all without exception, are received into, and nourished in the bosome of this Church, with the Word and Sacraments: none are here refused, none are here kept out? Wherunto we answer.

Luk 12.51,52,53. Acts 14.4, & 17.4,5.

First, That even by the preaching of the Word, that separation which the Scripture so much commendeth, is wrought and evidently to be discovered amongst the people of our Land, and very many of our people there be, that doe carefully shunne the private familiaritie of all notorious offendors.

Secondly, As all our Ministers may by Law, so many of them doe keepe from the Lords Table every ignorant person, and notorious offendor.

Thirdly, Many of our Ministers doe refuse to receive such into the Church by Baptisme, whose Parents will not make a confession, of true faith and obedience to Christ. Neither doth publike authoritie of Law enforce us to receive any mans Child, against whom it may be manifestly proved, that he professeth not the true faith.

Fourthly, children may lawfully bee admitted to baptisme, though both their Parents bee prophane, if those who are in the stead of Parents to them, doe require baptisme for them, and give their promise to the Church

Church for their religious education, seeing they may bee lawfully accounted within Gods covenant, if any of their ancesters, in any Generations were faithfull. [a]

PART. III.

The second thing they object against our people is, *That the best of them are without true faith, because they live not in obedience of Christ, set up among them, nor practise his Ordinances?* Whereunto wee answer.

First, It is a most rash and presumptuous judgement to denie them amongst us to bee a faithfull people, of whom these our brethren themselves doe know that they have by the hearing of the Word, beene brought to such a faith, as hath beene effectuall in the Reformation of their lives, because (partly for that they know it not, and partly for that they are hindred by authoritie) they practise not the whole discipline of Christ; And this rash judgment which they give of our people, is so much the more blame-worthy, because they cannot be ignorant, with what care our people have sought by all good, and dutifull meanes the Reformation of the Church: And how much they have bewailed and mourned for the want thereof, for which matter also, wee referre the Reader to the answer, we have above given to their fourth and fifth objections against the whole body of our Assemblies.

Secondly, Our people deserve not to be blamed, for that they erect not the discipline; for,

First, They esteeme both our Prince to be a most lawfull and a Christian Magistrate, and our Ministers to bee true Ministers of Christ, by whose meanes, seeing they have received from God, and do still enjoy, not those blessings only, that belong to the comfort of this life, but the meanes of eternall happinesse, and the effectuall assurance of it also; they are justlie afraid, that by enterprising a publike Reformation, not only without, but contrary to the direction, and liking of them, who by Gods Word ought to have if not the only, yet the principall hand, in that worke, they should highly offend God.

2. They cannot finde any warrant in holy Scripture for them that are private Members of the Church, to erect the discipline, no not though the Magistrate and Ministers, who should deale in this worke were altogether prophane and ungodlie, in deviding the Land of Canaan, which was a type of Heaven, and of the Church under the Gospell, and in all the Church causes, that were dealt in under the government of *Iosua*, which was a type of Christs government, neither private persons, nor the whole multitude, had the managing of matters, but the people did all by the Elders, and chiefe Fathers, which also was commanded: [b] So in publike Church causes under the Gospell, the Lord hath ordained

[a] *Exod.* 20. 5. Their second Objection against our people is that none of them be accounted holy faithfull, because they obey not *Christ* nor practise his ordinances. Which is also false and insufficient, for first themselves know many of our people to be such as have religiously reformed their owne persons and families, and carefully sought the reformation of the Church.

Iosh. 19. 51. & 21. 1. & 22, 14

[b] *Numb.* 34. 16. 28.

PART III.

ned certaine ſpeciall men choſen out from among the people, by their conſent to rule and governe the reſt. [c]

And where God hath ſanctified and ſeparated a ſpeciall ſort of men to any office, or the adminiſtration thereunto belonging, there hath hee reſtrained all others that are not of the ſame ſort, from doing the actions properly belonging to that office, as may well appeare by comparing theſe places of holy Scripture together. [d]

Therefore alſo wee ſee the faithfull, at *Liſtra*, *Iconium*, and *Antiochiah*, had no Elders, till the Apoſtles by their conſent, ordained them: No more had they at *Creta* till *Titus*, was ſent to that purpoſe.

To the places of holy Scripture, which they alleadge for this their ſecond Objection againſt our people? we anſwer.

First, That ſome of them, [a] concerne the inviſible Church, and therfore are ignorantly applyed to the deſcription of them that are members of the Church viſible.

As if no meaſure of faith, and holineſſe, were to be allowed by men in the judging of the members of the Church viſible, but that onely which the Lord Himſelfe alloweth of in juding of the elect Members of the viſible Church: Whereas it is evident, that to the making of the Members of the viſible Church, an outward obedience and profeſſion of faith is ſufficient, though there be no inward grace, nor truth in the heart.

Secondly, That ſome of them require indeed, that every Chriſtian ſhould ſeeke the Kingdome of God, and the place where God is worſhipped, according to his Word, ſubmit themſelves to the Yoke of Chriſt, and to obey him in all his Ordinances: but that the people without either the Magiſtrate, or Miniſters helpe, or conſent, ſhould reform the Church, and erect the diſcipline, they are ſo farre from commanding, that if they be well compared, with that wee have above ſaid, they will be found to command the contrarie.

The third thing they object againſt our people, Is, *That though ſome of them had once beene faithfull, yet by tollerating in their Aſſemblies, the open prophane, by wanting power to caſt them out, and communicateing with them in their Worſhip of God, they are now become no true Church of Chriſt?* Whereunto we anſwer.

First, that the godly which are in our Aſſemblies, do not at all tollerate the wicked profane, but doe as much (as in them lieth) ſhew their diſlike to them, mourning alſo for their profaneneſſe, and for the want of Chriſtian diſcipline, whereby they might be ſeparated: Yea the very Lawes of our Church (as hath beene above ſaid) doe ſeparate from our Aſſemblies the open prophane.

Secondly,

c 1 *Tim.* 5. 17. & 4. 14
d *Numbr.* 4. 15. with the firſt, *Coron* 13. 7, 10 *Num.* 4. 20. with 1 *Sam.* 6. 19. *Num.* 16. 40. & 3. 10. *Heb.* 5. 4. with 2 *Chron.* 26. 16, 19. *Acts* 14. 23.
a *Ier.* 31. 34. *Ezech.* 44. 8, 9. *Cant.* 4. 7. 1 *Pet.* 2. 9, *Acts* 15. 9.

Secondly, admit they did not at all shut out the prophanie (either beeause they know not their right, or for that they are hindred and restrained to doe it, or that they sin in not using their right in this case) or if it were granted that the people, even the private members of the assemblies had full authoritie given them by Christ, without the Ministers or Magistrates consent to cast out and excommunicate the open profane (the contrary whereof hath been before sufficiently proved) yet might they as lawfully for want of power, or for such inconveniences tollerate the prophanie amongst them, and so forbeare the execution of their authoritie in this case, as either *David* did spare *Joab*, or *Amaziah* those rebels that slew his father because they were not strong enough doe justice upon them. PART. III.

2 *Sam* 3.39.
2. *Kings* 14.5.

Thirdly, the communicating in Gods service with these open sinners, whom the godly in some of our assemblies are enforced to communicate with, or to want the benefit of Gods publike worship is not sufficient, either to make him profane, or pollute unto them the holy things of God; for proofe whereof we alleadge, First, the examples of the godly that lived under the Ceremoniall law. The Prophets either served not God at all in the Temple, or else they joyned in Gods service with many that were notoriously stained with grosse sinnes: for who are they whose sinnes the Prophets so mightily cry out upon, (*d*) but such as were admitted to the publike worship of God.

Thirdly, they may be true members of the Church, though they doe communicate in Gods worship with the open profane, as may appeare by the example of the godly that lived under the law.

d Esay 1.10. *Jer.* 5.1.9. *and* 7 8 11. *Ezek.* 16.48.51. *and* 21,25.26.

If the *Babylonians* and the *Caldeans* should violently have included themselves into the Church assemblies of Gods people in the time of their captivitie; should the godly Jewes by such presence of the wicked which they wanted power to hinder, either have beene perswaded to cease from publike worship of God, or have been poluted by it. Was *Anna* and *Simeon*, or the blessed Virgin and *Joseph* polluted by communicating (*a*) with the Jewes in their time, when not only the people, but also the Priests with whom they communicated, were both in doctrine and life so much corrupted: Or did this staine all that Justice for which *Zacharias* is so commended for that hee kept his course, and so served in the Temple even in that corrupt age. But what need further examples be brought for the practise of the godly that lived under the law, seeing it is evident that our Saviour himselfe was by Circumcision made a member of that corrupt church of *Iury*, and presented in that temple when hee was an infant, and when hee came to yeares of discretion he communicated with them in the publike service of God; for he went with his Parents to the Passeover, (*d*) he went to the feast of the Tabernacles, (*e*) his custome was to frequent the Synagogues on the Sabboth day, even before he entred into the Ministrie, (*f*) yea he com-

a Luke 2.22. *b Luke* 1.6.8.

Luke 2.21.22.

d Luke 2.41.
e Iohn 7.10.
f Luke 4.16.

PART III. commandeth the people so far to hearken unto, and to follow the directions of those wicked Scribes and Pharisees, as they kept themselves within the chaire of *Moses*, and taught his doctrine (*g*): But this reason taken from the examples of the godly that lived under the law, *Henry Barrow* in the 39. and 40. pages of his Discovery seeketh to shift off after this manner, *viz. That nothing then defiled the godly, if the Priest and People with whom they communicated were not Legally and Ceremonially polluted: for the Priests and Ecclesiasticall State then were not to meddle with the faults of manners, nor to separate any from the Congregations for morall sinnes: but it is now under the Gospel far other wise where all things are become new and spirituall, and where all manner of knowne sinnes obstinately held and maintained, have as great force to defile men in the judgement of the Church, and to deserve seperation as legall pollutions, leprosies, running issues and other diseases had then.*

g *Mat.* 23. 1, 2, 3.

To which his reply we answere that morall transgressions did defile men, and make them worthy to be separated from Gods publique worship then, as well as they doe now; for it is evident by the law that they who had morally offended, were kept from the Congregation till they had professed their repentance, and till attonement had beene made for them.

Levit. 4. 13. 14. 22 27. *and* 5. 1-6. *and* 6. 27. *Num.* 15. 22. 25 b *Levit.* 5. 2. 3.

For to what purpose can wee imagine that publike confession bringing a sin offering, and seeking of attonement to be made by the Priest should be enjoyned him that had committed a morall transgression, if without the doing of these things, he might be still partaker of the publique worship, and if these things do not import a restraint from the publique worship, them will it follow, that the morall transgressour was left free from all censure and Ecclesiasticall punishment, notwithstanding this his open and manifest contempt of Gods ordinances: for there is no other censure appointed in the whole law for the punishment of this contempt, and consequently the whole worship of God did lie open to most notorious profanation and confusion,

Secondly, the man that did morally offend is as well called uncleane by the holy Ghost, as he that had transgressed the Ceremoniall law, and the very same word (*Tame*) that is put for Ceremoniall uncleanesse in one place, (*b*) is put for morall uncleanesse in another, (*c*) and consequently where it it is said in the book of *Chronicles*, that by *Jehoiadah* his appointment, porters were set by the gates of the house of the Lord, that none that was uncleane in any thing should enter in, it may and ought to be understood of the restraining of them that were morally, as well as those that were Ceremonially uncleane.

c *Levit.* 18 23. 24. 29. a 2 *Chron.* 23. 29.

Thirdlie, the Priest was commanded to deale with him, that in some

things

things sinned of ignorance against the Morrall Law, even in the same sort as he was to deale with him that was legallie polluted through ignorance. b

PART III.

b *Levit* 5 1.

Fourthlie, Hee that was privie to himselfe of Morall transgression, was bound in Conscience to abstaine from the sacrifices and Sacraments though he were not ceremonially polluted: And were not the Church Governours, then bound to separate such, when they also, and the Congregation were made privie to such transgressions?

Levit. 6.1,7. *Esay* 1.10,14. *Ier.* 7 9,11. *Mat.* 5 23,24.

But why spend we so many words in confuting this most absurd assertion, seeing themselves in the 89. and 90. pages of their refutation, *affirme, and labour to prove, by many testimonies, that under the Law many were to bee separated from the Congregation for morall transgressions.*

A second reason to prove that the godlie cannot be polluted, by communicating in the true worship of God, with knowne and open sinners, may bee taken from the example of the godlie that have lived in the Churches under the Gospell.

Secondly, Of the godly that lived under the Gospell.

The godly that were in the Church of *Cor.* remained Saints, and faithfull still, (d) though they had communicated in Gods worship, with the incestuous person, with such as accounted fornication no sinne, as came profanely to the Sacrament, as denied the Resurrection.

d 1 *Cor.* 1.2.

The faithfull in *Pergamus* receive no pollution, from them that lived amongst them, and joyned with them in Gods worship, and yet maintanied the doctrine of *Balaam*, and of the *Nicolaitanes*, nor they of *Thyatira* from *Iesabell*, who was tollerated amongst them to teach and deceive, and cause many to commit fornication amongst them, and to eate meate sacrificed to Idoles.

Revel. 2.14,15. *Revel.* 2.20,

And (to let passe all other examples) we would gladly know this of our brethren themselves, whether if it should so fall out in their Assemblies (as it may in the most perfect Church, that is upon the earth) that some one wicked man should remaine uncast out, either through the ignorance, or partiallity, or feare of the Church governours, they should for that one mans sake, deprive themselves of all the comfort they finde in their meetings; if they would not, why give they not the like liberty to the godly amongst us, who have, and doe still looke for as much comfort in our Assemblies, as they doe in theirs: If they would then who is so blinde, as not to see that their Congregation is a very Babell, and place full of miserable confusion, or so mad, as either to joyne himselfe unto it, or being joyned, to remaine in it, any longer? If they alleadge that the former examples are all unfitly applyed unto our people, for that they were all true Churches, whereunto the godly above named, did joyne

PART III. joyne themselves, and therefore were not easily to be forsaken, and the worship wherein they communicated with the wicked, was the true worship of God (whereas neither our Assemblies are true Churches, nor our worship the true worship of God,) or they continued not in this their fault, with that obstinancie, that we and our people doe?

We answer, That they begge that, which is in question between us, for neither doe our people doubt whether it be the true Church, and worship of God, wherein they communicate, nor doe they see how they have beene convinced of sinne in this action. And we have alreadie proved at large, both that our Church, is a true Church, and our worship the true worship of God, and that we cannot justlie bee charged with obstinate continuance, in those wants and corruptions, that are now amongst us.

To the places of Scripture which they bring against our people in this point in the 68. page of their Collection of Letters, and conferences? We answer, that they are all most unskilfullie applied, for although some [a] of them doe prove, that Gods people should bee separated from the relt of the world: Some [b] of them that they may not offer sacrifice unto a multitude of Gods, nor joyne with Idolators, neither in the false worship of God, nor in voluntary leagues, and familiaritie; [c] other some that the Minister must deale sincerely, in the delivery of Gods Message to his people, not mixing any vile opinion, or assertion of his owne, with the precious Word of God, nor applying the Word to their humours and likeing, but cause them rather to frame, and apply themselves unto it, [d] yet doe no one of these prove either, that the communicating in the true worship of God, with some that are prophane, is of force, to cut off a people from the Church, and covenant of God; or that the godly should rather abstaine from the exercise of Gods true worship, than use them in the company of some others that are ungodly.

a *Levit.* 20. 24. *Iohn* 15. 16.
b *Esay* 65. 11. *Ezech.* 16. 25.
c 2 *Cor.* 6. 14. 17
d *Ier.* 15. 19.

Or that it is the sinne of the people, that such are not separated from amongst them; And surely wee cannot but wonder that our brethren doe thus deale with the sacred Word of God; they use to fill the Margents of their bookes with such store of places of Scripture, that the simple might thinke that they have even a cloud of witnesses against us; when themselves could not but know, that the Scripture is by them dragged as it were by violence, to beare witnesse in a matter, for which they have not one word to speake.

The

The Concluſion.

FRom theſe three Exceptions that have beene above anſwered, they inferre this concluſion, that therefore they may lawfully, and ought to ſeparate themſelves from us in ſuch ſort, as they doe. In this concluſion, there are two Articles, whereunto we will anſwer ſeverally.

The firſt Article in their concluſion is this: *The Aſſemblies which we go from, are ſuch, as the Word of God doth warrant us to goe from?*

Whereunto we anſwer; That wee may much more ſtrongly conclude upon that which we have above written, that becauſe we have a true Church, conſiſting of a lawfull miniſterie, and a faithfull people, therefore they cannot ſeparate themſelves from us, but they muſt needs incurre the moſt ſhamefull and odious reproach of manifeſt Schiſme.

The places of holy Scripture, which they alledge to warrant their ſeparation by; we affirme to be of no force, to conclude that which they are brought for, which ſhall more plainely appeare when they are conſidered of a part, and ſorted ſo, as the varietie of their nature requireth.

The firſt ſort of their teſtimonies concerne only that private, and voluntary familiaritie, which Chriſt hath forbidden to have with the wicked that live in the Church, this ſhall appeare to bee the true meaning of the Apoſtle, even of that place of 1 *Cor.* 5. which in the 218. page of their refutation, and in ſundrie other places of their writings, they urge ſo, as it may ſeeme they judge it to be of more force, for this purpoſe, then all the reſt. 1 *Cor.* 5. 9, 13 *Ephe.* 5. 7, 10, 11 2 *Theſ.* 3. 6, 14. 15.

Firſt the word συναναμίγνυμι, uſed by the Apoſtle, both in this place and the 2 *Theſ.* 3. doth with a double compoſition with two ſuch prepoſitions, note a moſt familiar acquaintance and converſation.

Secondly, It cannot be ſhewed in all the Scripture, where this phraſe to (eate) being barely and generally ſet downe, without any adition is taken for the eating of the Sacrament.

Thirdly, If the Apoſtle had meant a ſeparation in the Church Aſſemblies, he would have commanded the Church rather to cut off, and to put from them, theſe wicked men then to ſeparate themſelves from the wicked.

Fourthly, It appeareth by the tenth and eleventh verſes, being compared

PART IIII. pared together, that the Apostle wrote the second time to cleare his meaning in that which hee had wrote before; And therefore in this place hee requireth no more separation from brethren, that are fornicators, and then the Corinthians did think he had (in a former letter) from such fornicators were out of the Church; Now the Corinthians could never imagine, that when the Apostle forbad them to eate with Heathens and Infidels that were fornicators, and his meaning should bee to forbid them the communicating with such in the service of God: for they never had accustomed to communicate so; And therefore the separation he requireth, must needs be meant only of private, and voluntary familiarity. *If they object that the Apostle in requiring separation from the wicked in private conversation, doth much more forbid all societie with them in the worship of God, seeing that thereby we joyne our selves much nearer together then by any civill fellowship* (as they affirme in the 218. page of their refutation) Wee answer, that the reason followeth not; for, First, It is in a private mans power to keepe from his first Table any wicked man, in whose hand, yet it lyeth not to shut any from the Lords Table.

Secondly, Each Christian as he is bound, by the commandement of God to the exercises of Religion, especially in such as are publike, so is he to forbeare the private familiaritie of the wicked.

Thirdly, Even as a Christian may eate privately with a wicked man, or with an excommunicate person, in some cases, when his company cannot be eschewed, as being in an Armie, or Prison, or shippe upon the Sea, amongst a companie of vile wicked men, being by the Prince, or any other that hath power enforced either to doe so, or utterly to want all food, so much more is it lawfull for a Christian to eate with the wicked man at the Lords Table, wherein he is enforced either to doe so, or utterly to want all the great benefits and comfort that God offereth him in the Sacrament.

a *Matth.7.15. Rom.16.17. 2 Tim.3.5. Titus 1.6.*

The second sort of their Testimonies, [a] whereby they labour to warrant their separation, concerne only the avoyding and taking heede of false Prophets, blinde guides, hypocriticall, and prophane deceivers, and therefor they can with no peace to their consciences, ground their separation upon them, till they have sufficiently proved, that not some of our Ministers, but all are not only faultie in their practise, but teach also unsound, and corrupt doctrine, which they will never bee able to prove.

b *2 Cor.6.14.18 Revel. 18.4*

The third sort of their Testimonies, doe indeed partly concerne that separation, which Christians should make from Idolatours in the service of God, yet doe they no wayes serve, to justifie this their separation from

from us unlesse they could prove (which they are not able to doe) that those Assemblies which these Scriptures command a separation from, were in the profession of truth equall to us, or that the corruptions which are amongst us, are equill unto such as were in those Assemblies. Besides these testimonies, they seeke by two reasons, to prove the necessitie of their separation from us, whereof the first is taken from the hurt that may come to the true Christian by communicating with the wicked; The other from the hurt he may doe to the wicked, with whom he doth communicate. PART IIII.

Concerning the first, they have these words, in the 97. page of their refutation. *A little Leaven, leaveneth the whole lumpe, so one openly unworthy received to the Lords Supper, maketh all the Communicants guiltie.* And in the 34. page of their discoverie; *The knowne, and suffered sinne of any one member is contagious to all such as communicate in Prayers, and Sacraments, with such an obstinate offender, and maketh them as guiltie in Gods sight, as he himselfe is?* Whereunto we answer.

First, That we have already proved by many examples (in the answer wee have above given unto the last thing they object against the people, and private members of our Church) that the godly receive no contagion from the wicked, with whom they are inforced to communicate in the true worship of God.

Secondly, That their assertion may by reason, appeare evidently to be most absurd, for if the presence of the wicked should of its own nature make the action of the Sacrament, and prayer voyd, and of none effect to the faithfull, that communicate with him, then should we never without great doubting, and wavering communicate in those holy exercises in such a Congregation, where all that we joyne with, are not well knowne unto us, for feare their should bee in the company, some open offendors whom our selves know not of. If our knowledge, and privity to his sin, be the thing that maks his presence contagious to us, especially when we haye admonished him, and by all meanes testified our dislike to his sinne, so farre as in us lyeth. Then how is the Prophet to bee understood, when he saith; the wickednesse of the wicked shall be upon his owne head, but admit this was granted that the presence of the wicked in prayer, and Sacrament, did infect the godly, how will they excuse their refusall to heare the Word preached in our Assemblies, seeing it is so cleere by the Apostles speech, that the preaching of the Word, might be of force, to doe them good, though some that joyned with them in the hearing of it were Infidels.

a *Ezec.* 18. 20.

b *Cor.* 14. 24, 25.

To their second reason, *wherein they pretend a charitable regard of us, who by their joyning with us in Gods worship, may be hard-ned in the like-*

PART. IIII

ing of our corruptions, and by their ſeparation, may happily be brought to Repentance.

We anſwer, that the godly man who hath reproved the open offender, ſhunned his private familiarity, and hath gone ſo farre in teſtifying his diſlike to his ſinne, as the bounds of his calling will permit, is no way acceſſary to his ſinne, nor hath any fellowſhip with the *unfruitfull* c *Ephes.* 5. 11. *workes of darkneſſe*, c and if that any wicked man will imagine, that the godly doe not much diſlike him, becauſe they will not for his ſake, ſhun the publike worſhip of God; it is an offence taken and not given, and therefore ſuch as wherewith the conſcience of a godly man need not to be troubled.

Thus have we anſwered that which they pretend for the warrant, and neceſſitie of their ſeparation from our Aſſemblies. And now leaſt any ſhould be juſtly offended by thinking that in this apologie, we make for our Church, wee doe any way plead for *Baal*, or ſeeke to daube up the breaches of our Church with untempered morter, and ſo runne our ſelves into the danger of that curſe, which the Lord denounceth againſt them, *that call darkneſſe light, and ſpeake good of evill.*

We therefore freely confeſſe, that there are (indeed) in our Church great corruptions, and that is the great ſinne of our Miniſters, that they doe not with ſo much zeale, and courage reveale and ſhew their diſlike of them, and of our people, that they mourne not, nor ſeeke by all humble and earneſt meanes to God, and the Magiſtrate for Reformation of them, as they ought to doe. And yet (though many in this Land, doe both know, and mourne, and make knowne alſo in their callings their great diſlike unto thoſe corruptions that are amongſt us, as much as any of theſe brethren with truth can doe, we dare confidently affirme, that the corruptions of our Church, are not ſuch, as for which any Chriſtian may make ſeparation from us, and that we are hereby induced to avouch, becauſe wee finde that in the Old, and New Teſtament, as hath beene above ſaid, as many, and as hainous corruptions to have beene in ſuch Aſſemblies, as from which no ſeparation was ever taught or practiſed.

Secondly, Though we did grant that (upon warrant of ſome places, that they bring) there might lawfully (upon due regard of ſome circumſtances) a ſeparation be made even from our Aſſemblies, yet do we affirme, that for as much as they have failed in ſundry of thoſe circumſtances, that therefore their ſeperation, is utterly unjuſtifiable, for whereas they could not with any juſt warrant to their conſciences, ſeperate themſelves from us, till they had found us obſtinate in our corruptions, and temptuous ſcorners of all good meanes uſed for reforming us, (as is evident by the example of ſuch ſeparations as are commended in the Word)

Word) (*d*) we affirme that they have departed from us before they could (with any charitie or good conſcience) be ſo perſwaded of us. And this we doubt not to prove to their owne conſciences, and to all that know them well, by theſe reaſons following. PART. III (*d*) *Acts* 13.45. 46. *and* 19.8,9.

Firſt, they ſeparated themſelves from us before that either by writing or any competent meanes, they had ſoundly convicted us, or manifeſted unto our judgement the dangerous errors we held, wherein they have manifeſtly tranſgreſſed the rule of the word: (*e*) we grant indeed the truth and neceſſitie of the government of Chriſt preſcribed in the word, which hath beene ſufficiently manifeſted to the Church, and that our Church hath beene ſufficiently convinced of many groſſe corruptions; but that for the want of ſome parts of diſcipline, our Church ſhould be no Church, or that for the corruptions amongſt us, our Miniſters ſhould be no true Miniſters, or our people no faithfull people (which are the very fundamentall principles of their Schiſme, and almoſt the very matter of difference betwixt them and us.) In theſe points wee deny that either to this day they have ſufficiently convinced us, or that before the firſt time of their ſeparation) they had in any meaſure uſed meanes to convince us. (*a*) *Act.* 19.3.9. 2 *Tim.* 4.2. *Tit.* 1.10,11. *and* 3.10.

Secondly, after they had convicted us in Judgement, they ſhould have (by brotherly admonition and exhortation, ſought to perſwade us unto the love and practiſe of the truth revealed, and to the hatred and forſaking of the manifeſted corruptions (*b*) which is evident they did not before their ſeparation. (*b*) 2 *Theſ.* 3. 14.15. *Tit.* 3.10. *Heb.* 10.25.

Thirdly, the Scripture forbiddeth the Church to eject a private member, till in all patience and long ſuffering, his repentance hath been watted for, and the fruit of the aforeſaid meanes expected (*c*) which evidently reproveth their haſtie and ſudden departure from us, either before, or ſuddenly after they had uſed the meanes aboveſaid, eſpecially ſeeing that in all reaſon more long-ſufferance ſhould be vſed by ſuch private members as they were toward a whole Church, than by a whole Church towards private members. [*c*] 2 *Theſ.* 3. 14.15. 2 *Tim.* 2.24,25 *and* 2 *Tim.* 4.2.

Fourthly, whereas they ſhould have uſed all the meanes aboveſaid in meekneſſe, humilitie and love, mourning alſo for the hardneſſe of our hearts, whereby the meanes became fruſtrate unto us. *d* It is evident that their zeale in dealing againſt us, hath beene like the raſh and undiſcreet zeale ſpoken of, and reproved in the ſons of *Zebedeus*. *e* And hath ſavoured altogether of uncharitableneſſe and not of love: for as all they that once have declined to that Schiſme, are found to be exceedingly proud and diſdainfull towards all that are contrary minded; yea even ſuch as (before they were infected with that leaven) were patternes *d Epheſ.* 4.15. 2 *Tim.* 2.25. *Tit.* 3.2. *Heb.* 10.24.25. *e Mar.* 3.5. *Luke* 9.55.

PART IIII. of all love, modeſty and humility unto others; ſo will they not acknowledge nor reverence any of the moſt excellent graces that God hath given unto any of his ſervants amongſt us, nor ſo much reſpect them, as the very Papiſts will doe; no they profeſſe greater deteſtation and deſpite to the moſt godly and moſt ſincere men amongſt us, then they doe to ſuch as are moſt notorious in profanneſſe, and malice to the truth. To which purpoſe alſo wee deſire that the ſpirit whereby *Henry Barrow* was directed in writing his laſt bookes may be well examined.

Fiftly, whereas by the equitie of the rule which our Saviour himſelfe giveth, and according to the practiſe of the Apoſtolike Church, wee ſhould have had our corruptions made knowne to ſome other Reformed Churches, and by them we ſhould have beene convinced and admoniſhed before theſe our brethren could rightly judge us as heathens and publicanes, we affirme that they (as if the Word of God had come out from them, or had come unto them onely) have by their diſorderly ſeparation, not onely deſpiſed and robbed us of our right; but all other chriſtian Churches in the world beſides.

Sixtly, they have not ſo much as proteſted the cauſe of their ſeparation from us to the particular Congregations, whereof before their departure they were accounted by others, and did alſo acknowledge themſelves to be members.

Seaventhly, thoſe of them which once exerciſed the places of the Miniſtrie amongſt us, and received for the ſame the reward due which they call *Balaams* wages, have not before, or ſince their departure, made actuall reſtitution of that which was (if their opinions be true) moſt unjuſtly received, nor yet ſhewed themſelves willing ſo to doe, to their abil tie which norwithſtanding by the law of God they are moſt ſtrictly bound to doe.

The ſcond Article in their concluſion is this, *That the Aſſemblies which they goe and joyne themſelves unto, are ſuch as the Word of God commandeth them to goe unto:* whereunto we give this anſwere. That if they had followed the direction of Gods Word when they had left us for our coruptions and wants as they charge us with, they ſhould have joyned themſelves to ſome other Reformed Churches which are pure from our corruptions, and amongſt whom the diſcipline of Chriſt is rightly eſtabliſhed: as we finde the faithfull Levites and people did in the dayes of *Ieroboam* and every wiſe hearted Chriſtian, will hold it to be a reaſon of great force againſt them that they have made ſeparation, not from us onely; but from all other Reformed Churches in the world: For there by they appeare to have beene of this judgement, that till they

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aroſe, there was not a true cõſtituted viſible Church in the whole world knowne unto them: unto which they might have joyned themſelves. PART IIII.

Secondly, the Aſſemblies which they erected, and joyned themſelves unto, if they be looked into with a Chriſtian and indifferent eye, ſhall well appeare to be much more deformed than many of thoſe are, which they have forſaken, for proofe whereof, we deſire the Readers, to weigh well with the weights of the Sanctuary, and to try by the touchſtone of the Word certaine points of doctrine, which they have both brewed, and broached to the world in their printed Bookes. Then ſecondly their practiſe and diſpoſitions. All their Paradoxes, and abſurd opinions, we will not ſet downe, but in ſome few, we will give the Readers a taſte of the reſt.

In the 138. page of their diſcovery they affirme, *That ſuch an Idolatrous ſhape cleaveth to every ſtone of our Materiall Churches, as by no meanes can be ſevered from them, while there is a ſtone left ſtanding upon a ſtone*, ſo that neither they can be uſed to the worſhip of God, nor we have any uſe of them, ſeeing that they are execrable, and devoted to deſtruction. In the 167. page of the ſame booke they teach: *That to every Chriſtian God hath given his holy ſanctifying ſpirit, to open unto them, and to lade them in to all truth.* Much like unto this, is that which they wright in the 161. page of their refutation: *That it is an execrable poſition, to ſay that the Church, and every member thereof is in ſome ſpirituall bondage to ſinne.*

Touching the Magiſtrates authority, beſides that by the whole tenour of their writings, it appeareth, that they hold the people may take in hand the publike Reformation of the Church, and erect the whole diſcipline not only without, but contrary to the Chriſtian Magiſtrates liking and conſent; they doe alſo directly affirme, page 218 and 219. of their diſcovery: *That God hath in the holy Scripture made moſt perfect, and neceſſary Lawes, both for the Church, and Common-wealth, and that he requireth of the King, and Magiſtrate, to ſee their Lawes executed, and not to make new.*

Neither doe they judge ever a whit more dutifully of the Churches of God, for of them they uſe to ſpeake, as if there had beene no true Church in the world, till they ſprung up. Nor were at this time any right conſtituted Church Aſſembly in the world, but their owne: for in the Epiſtle to the Reader which they prefixed before their diſcovery and in the firſt page thereof, they have theſe words. *The whole land (I ſay not the whole World) hath lyen ſo long and is ſo deepe ſet in the defection, &c.* And in the ſecond page: *Although the truth hath long layn hid, and buried, and be now impugned of all men.* But why ſhould

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PART IIII. wee wonder that they judge so erroniously of men, seeing the sacred Worshi, of God, they hold, that it may receive pollution from men that deale in it, for in the 30. page of their discovery, *They teach that the open sinne of the Minister, defileth the Sacrament, and Prayer, administred by them.* Yea in the 34. page they goe somewhat further, and say: *That the knowne, and suffered sinne of any one member, is contagious to all such as communicate with him, in that estate, and maketh them all as guiltie in Gods sight, as he himselfe is.*

Touching the Articles of our faith, which by all the godly, in all ages have beene called the Apostles creed; Thus they speake, in the 76. page of their discoverie: *Their forged patchry, commonly called the Apostles Creede.* The Article of Christs descending into Hell what sence soever it be taken in, they call in the 48. page of their refutation; *That Blasphemous Article of our Faith.* Besides these grosse absurdities they hold against other points of wholsome doctrine, let the Reader guesse at the judgment they have in the manner of Church government (wherein they would appeare to be better seene, then all the godly learned in the world besides) by these few things, which we will offer to his consideration. First, whereas they have in their writings, disclaimed the discipline which wee desire, and other reformed Churches have received, they have never yet clearely set downe, what discipline it is wch themselves stand so much for. In the 27. page of their discoverie, when they have scoffed at the discipline we seeke, they offer words to this effect. *That without the power, and practise of the diligent watch of every member, but chiefly of the Rulers, and Elders, the Word of God is made an Idoll, the Sacrament sacrilege unto us, and all things we doe, odious and abominable to the Lord:* Whereby it appeareth, they are of opinion, that there can be no true Religion there, where either there is no Eldership established, or where the Elders faile in the execution of their office, or where any one private member of the Church shall faile in doing the Office of a Watchman, and censurer to the rest, much like to this, is that which they write in the 37. page of their refutation, *Hath the greater Minister in the Church, any more power to retaine, and loose the sinne of the least member, then the same member, hath to binde, or loose his sinne.* In the 119. page of their discoverie, speaking of the Church government, which hath beene sought for amongst us, and received by other reformed Churches, they have these words. *The thing it selfe they corrupt, in that they adde new devises of their owne, as their Pastor all suspensions from their Sacraments, their set continued Synods, their selected classes of Ministers, their settled supreame Counsell, whereby they have well expressed what they meane,* in the 29. and 249. pages of their refutation

futation when they affirme, *that the Church hath no power, to make any Lawes of indifferent things.* And page 193. of their diſcovery: *That the people, without any Miniſter, may give ordination, and full calling into the miniſtery.* PART IIII.

Secondly, As their judgment is erronious, ſo is the practiſe of their diſcipline in their Aſſemblies moſt diſorderly; For, firſt none can gather Churches from Infidelitie, nor may goe about it, but only ſuch as are appointed to it, by our Saviour Chriſt, and he hath appointed none for that worke but Miniſters, which alſo themſelves in the fourth page of the preface, prefixed to the refutation, doe confeſſe, we would gladly know by what miniſtrie, their Aſſemblies were firſt gathered; by what preſbyterie were the Miniſters, that firſt gathered their Aſſemblies examined, and ordained with impoſition of hands: Secondly, when the firſt were gathered, what foundation had they to ground their faith, and doctrine upon (eſpecially in theſe points of controverſie) when they neither had any other tranſlation of the Scripture then that which they received from us, whom they judged no better then Heretickes, and Infidels, nor any one among them, who by the knowledge in the tongues, was able to examine our tranſlation, by the originall Scriptures.

Thirdly, How great a diſorder it is, that in their Aſſemblies, private perſons are allowed to interpret the Scriptures publikely; and that they hold faith may even ordinarily be wrought by private men. Where *God* hath ſeparated, and ſanctified a ſpeciall ſort of men, to any office, and the adminiſtration thereunto belonging; there he hath reſtrained others, that are not of that ſort, from ordinarie doing of the actions properly belonging unto that office, as may appeare by many Teſtimonies, and examples; Now it is evident that in the Old, and in the New Teſtament, the Lord did ſeperate the Prieſts, and Levites, Apoſtles, Prophets, Evangeliſts, Paſtors, and Teachers, to the publicke Adminiſtration of the Word, and Prayer of the Sacrifices, and Sacraments of the Church, how then ſhall any other preſume to meddle therewith?

The Prieſts and Levites, who had ever by inheritance, ſome right to all the ſervices of the Tabernacle might not lawfully exerciſe the meaneſt ſervice, till they were ſpecially called, and conſecrated thereunto, [a] how much leſſe then, might any other deale in the publike ſervice of God without a publike calling thereunto? Wee are not ignorant that they are wont to alleadge many teſtimonies of Scripture, to warrant this diſorder by, but alas they doe it very ignorantlie; For many of them whoſe examples they cite, were by ſpeciall calling ſeparated to the Office of preaching.

[a] *Exod.* 28. & 29. *Levit.* 8. 34.

The ſeventie Diſciples are ſaid to have beene ſent by CHRIST,

PART IIII.

[b] *Paul* and *Barnabas*, when they preached at [c] *Antioch*, of *Pisidia*, were not onely lawfull Ministers, but (for ought that can appeare by this place to the contrary) they were so reputed also by the Ruler of the Synagogue, to whom their publike, and famous preaching in so many Assemblies before, with the approbation of the Jewes, could not bee unknowne; The faithfull men that the Apostles writes of to *Timothy*, [d] who should teach others also, were such only, as should be both instructed by *Timothy*, and receive authoritie from him to do it. Of some other mentioned in their quotations, it is very probable, that they were not private men, but had a speciall calling to the Office of preaching. The Disciples, that being scattered through persecutions went about preaching, may very well be thought to have beene Ministers, rather than private men, unlesse we shall imagine there were no Ministers in *Jerusalem* before the Church was scattered, but the Apostles only, and *Philip* who is also called an Evangelist, is the only man of name amongst all these scattered Disciples, that preached; The Prophets mentioned in the 1 *Cor.* 14. is very likely, were either such as whose extraordinarie gifts did sufficientlie prove to the Church, that they were extraordinarilie stirred up, and called of God, or else such as being separated to the work of the ministerie, were by that exercise of their gifts to bee fitted to the full execution of that office, as those children of the Prophets were, for the like purpose trained up in these Schooles of the Prophets mentioned in the Old Testament.

b *Luke* 10.
c *Acts* 13.
d 2 *Tim.* 2. 2.

And as they cannot conclude out of these places, that those Prophets were meere private men, so shall they not finde the name of a Prophet given in any place of holy Scripture to a meere private man.

The preaching mentioned, *Luke* 8. 39. the expounding of the way of God, *Acts* 18. 26. the exhorting spoken of, 1 *Thes.* 5. 11. was not Ecclesiasticall, or Church preaching but only private, and domesticall instruction.

Some other places which they alleadge, [a] concerne neither publike preaching, nor private instruction, but onely the constant profession of the truth, and holy conversation which God requireth of every Christian.

a *Phil.* 2. 15, 16 *Peter* 3. 12.

Thirdlie the grosse disorders that are to be found in their Assemblie we have mentioned, to which the strange choise of their Ministers may be added: For by what Testimonie of holy Scripture can they warrant the admitting or choosing in to the ministerie, such one, as within some fix, or eight weekes before was transplanted from so Antichristian a Church and ministerie as they reckon ours to be? As not onely Master *Francis Johnson*, but sundrie other of their Ministers have beene.

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Sure wee are that herein they have done directly contrary to the rule of the holy Apoſtle, and for ſmaller faults then this they are ready to ſay againſt us in the 127. page of their refutation, *That he that hath not a true and right calling unto his Office, is no true Miniſter; but an Uſurper, an Intruder, a Thiefe, a Murderer, &c.* But what ſhall we need to reckon up any more of the diſorders that may be noted in their Church government, ſeeing it is not poſſible but that thoſe Aſſemblies ſhould be full of confuſion and diſorder, where no Church cenſure can paſſe without the conſent of every private man, and wherein every member is made equall in power and authoritie with the Miniſters and Elders of the Church. Theſe things being ſo, what is there to be ſeene amongſt them, whereby ſo many ſimple Chriſtians are deceived and moved to forſake us, and joyne to them? Save onely that ſhew of ſincerities and zeale, and holy converſation wherein they are thought to go far beyond any of us. PART. III

Concerning which wee ſay, that although the converſation of many of our people and Miniſters alſo be very ſcandalous, and the lives of the beſt of us, far ſhort of that perfection we dayly ſtrive unto: Yet it ſhall well appeare to him that will rightly conſider theſe few lines following, That the power of true godlineſſe is much more wanting amongſt them then 'tis with us, whom they have forſaken; for if we may judge of the ſcholler by their teachers, and of the miſerable ſeduced multitude by their chief Leaders, and if men do not uſe to ſpeak, much leſſe to write: but from the abundance of their harts, then have they as ſmal cauſe certainlie to boſt of their holines, & to ſay they are not as other men, nor as we are, whom they have forſaken, as the Phariſee in the Goſpel ſaid: (b) This wee dare boldly ſay, that there was never any man of note in our Church, that in his writings hath bewrayed ſo irreligeous and unſanctified a ſpirit, as their chiefe Leaders have done: For proofe whereof wee deſire the Chriſtian Reader to conſider firſt the ſhamefull lies which wittingly, and againſt the light of their owne hearts, they have publiſhed, and whereby they have in a manner borne falſe witneſſe againſt us. In the ninth page of their Diſcovery they ſay, *That all the Atheiſts, Papiſts, and Anabaptiſts, and Heretiques of all ſorts, Whores, Theeves, Witches, Conjurers, and Who not, that dwelleth in this Iſland, or is within the Queenes dominions, are received and nouriſhed within the boſome of this Church, with the Word and Sacraments; none are refuſed, none kept out.* In the 60. page of their Diſcovery they ſay, *Theſe Prieſts and people retaine the Leviticall Decimations in the ſame forme, to the ſame end.* In the 63. and 64. pages they affirme, *That the ſervice book is the very ground worke of our Faith, Church, and Miniſtry, from*

b *Luke* 18. 9. 11. 14.

PART IIII. *Whence we fetch all our directions for all things, That we are ſworne to, and by this booke. The truth Word of God may not be taught, but where this hath been read.* In the 28. page, *They ſay we all adore the Words of Salutation which the Angel Gabriel uſed to the Virgin* Mary, *That we worſhip either the Purification, or the perſon of our Lady: So they maliciouſly ſay we terme the bleſſed Virgin) And that we powre out unto her our drinke Offerings, and burne incenſe to the Queen of heaven*; Whereas, through divers pages they charge us with keeping Faſts and Feaſts to honour of Saints. In the 100. page they ſay, *Their Prieſt Baptiſeth the childe*, In the Name of the Father, and of the Sonne, and of the holy Ghoſt, and of the holy Croſſe. In the 148. page, *They ſay, it is vtterly denyed in the Church of* England, *that the Magiſtrate ſhould be Excommunicated.* In the 183. page, *They ſay, that it is impoſſible to finde two of our Miniſters in one minde and judgement, yea, in any two Churches of the Land, to have the ſame doctrine taught.* In the 188. page they ſay, *That no one place of Scripture which maketh expreſſe mention of the government of Chriſt*, As Rom. 12. 1. Cor. 12. and 15. *and is ſuffered to be ſo much as read in our Churches.* In the 175. page they ſay, *Theſe new Claſſes take upon them to make Miniſters.*

A ſecond note whereby we may try the ſpirits of their chief Leaders, is their ſpitefull railing, wherein they are ſo rich and plentifull, as wee know not how to finde amongſt all the rabble of profane and ungodly men, any one that goeth beyond them in it, our Miniſters they call *Balamites, Cananites, Babyloniſh Divines, Egyptian Enchanters, limmes of the Divell, as bitter enemies as Turkiſh Ianizaries, marked ſouldiers of the Beaſt, ſuch as know not the Doctrines of the beginning of Chriſt, ſuch as were nuſled even from the mothers breaſt in profane Heatheniſme, vaine Philoſophie, ungodly Arts, trained up in Idolatrie, Superſtition, and moſt filthy Abhomination, Perjurie, Blaſphemie, &c.*

Theſe men by preciſenes and outward ſhew of Holineſſe, Hypocriſie, Vainglory and Covetouſneſſe, reſemble, or rather exceed the Phariſees. And the 38. page of their Diſcovery, *Such a Prieſt as this is a Blaſing ſtar, a Paragon of a Countrie, one of the new found Martin Saints, and ſuch People are Puritans, or Martiniſts, Preſicians, &c.*

And in the 193. page, they name the Miniſters of *Geneva* and their Churches Claſſes, (I dare not ſay the ſecret Claſſes in *England*) doe make Miniſters for us in *England.* And theſe Miniſters when they are come over, are received and eſteemed as Angels in hell, and ſhine as bright ſtars in this ſmokie Egyptian furnaces. And in the 12. page of their Collection of Letters, ſpeaking of two very worthy Preachers, they have theſe words. *I ſuppoſe more corrupt Teachers then theſe cannot*

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be found in any age, they teaching nothing almoſt truely, much leſſe ſincerelie. PART III.

To this we may refer the unreverent and malicious ſpeech, againſt the moſt godly learned, that have lived in the Reformed Churches beyond the Sea, as in the 23. page of their Diſcovery, they call us the crooked Diſciples of Maſter *Calvin*. And in the 18. page Maſter *Calvin hath no doubt unſufferably perverted and wreſted theſe and other places of Scripture, and drawne very foule and corrupt doctrines thence, touching the ſtate and order of a plan'ted Church, and more dangerous and damnable concluſions from the ſame.* And in the 33. page. *This and ſuch like deteſtable ſtuffe hath Maſter* Ca'vin *in his ignorance, partly to confute the* Anabaptiſts, *partly to defend his own raſh and diſorderly proceedings of* Geneva, *whereby this their Church became a juſt reproach to all men, yea, that which is worſe, and more to be lamented, it became a miſerable precident and pernicious example to all* Europe.

The laſt note which we will obſerve for the triall of their ſpirit, is their ſcurrilous and ruffanlike profaneſſe, wherein they ſeeme to us to have expelled all that in a ſhow of zeale and ſinceritie, have written or dealt in the holy things of God. In the 52. page of their Diſcoverie, ſpeaking of Ordination, they have theſe words. *He ſolemnly ſitteth in his chaire, and layeth his Symoniacall hands upon him, delivereth the Bible into his hands, breatheth upon him, and giveth, or rather ſelleth him his unholy Ghoſt, as he ſhall know by the price of his box.* In the 73. page having ſpoken againſt red ſtinted prayers, and being come to ſpeak againſt the prayers which godly Preachers doe conceive, according to the preſent occaſions of the Church. Thus they ſcoffe at them; *Other more ſmooth Hypocrites, yet as groſſe Idolaters, uſe the Lords Prayer as a cloſe or ſupply (forſooth) to their long Prelix Prayers conceived before.* In the 86. page of their refutation. *He moſt ſacrilegiouſly ſelleth them his pretended Sacrament for their ſecond ſhot or offering.* In the 97. and 98. page of their Diſcoverie, ſpeaking of our publique Faſts; thus they write. *Here the learned Prieſts and Preachers lay their heads together, chooſe out three or foure from among them to preach: ſome of them muſt play Sinne, another the Judgements of God, the third Repentance, the fourth, the Goſpel, the people are ſolemnly bidden from all quarters to this Stage Play; who at the firſt invention of it flocked in thick and threefold to behold this novelty: He that playeth Sinne amongſt ſome other faults, will reprove ſuch as do not diligently enough countenance the preaching Prieſts (I ſhould ſay) frequent not their Sermons; for the want of the Diſcipline, all that mourne in the chine, and ſigh in ſecret for it, (though neither Prieſt*

they pretend many fasts & austerity, yet) they must now fast and then the fault is not in them, but in God Almightie, that they have it not. If you come then to the second Table, they are severe men, they will make Conscience to tremble, If there bee ever an Usurer, or a Drunkard, or an Whoremaster, they will so back-bite him, that hee will not love a Sermon a good while againe. These men must beare with them, if in the Pulpit, when they are ravished with the zeale of the Lord, they have now and then a gird at them, to ease their stomakes, especially now for fashion sake.

And in the 99. page when the *P. P.* have ended, then are the people dismissed (where I trow for that night, is no talke either by the way as they goe home, or at their supper, but how excellently such a man, and such a man did.) *The Priest themselves that tooke this paines, are bestowed at some good hosts, or some good Dames Houses, where at night they recompence their fasting, and mourning with good cheare, and ease*; And in the 180. page. They had a prescript place, like a Tubbe, called their Pulpit, and the Preacher for the most part dispites to the Houre-Glasse, which being run his Sermocinaction must be at an end. And a little after, here would not be forgotten, the sweet Palmodicall harmonie of the Vulturs, Crowes, Gleades, Owles, Geese, of the Leopards, Beares, Wolves, Dogges, Foxes, Swine, Goats: All these with one accord, Sympathy, and Harmony, sing some pleasant ballad, or else unto *Davids* Melodious Harpe some Psalme in rime, to stirre up the spirits of their worthie Priest, or Preacher, who being thus wrapt and ravished with this Harmonie, goes to his Geare in forme above said, where his mouth distills, and his lipps drop downe old Parables, *&c.* And in the 191. p. Master Parson takes to him his Pastorall staffe, or wooden dagger of superstition, wherewith hee keepes such a flourishing as the flie can have no rest, yea by your leave if any poore man in the parish offends him, he may peradventure goe without his Bread and Wine for that day: and in the 192. page, speaking of the Bishops, and dumbe Ministers: Indeed their Cake is Dough, in this geare, this sweeping new Reformation come in; In the 128 page, speaking of Churching of women they have these words, She having offered her accustomed offering, to him for his labour; God speed her well, she is a woman on foote againe. And in the 244. page of their refutation, they call our prescript prayers; *The smoake of the bottomles pit.*

But what need wee any further evidence or demonstration of their spirit; Sure we are that by this which is already set downe, it will well appeare to the wise and Christian Reader, that Gods Spirit never taught

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men to write as those men (who are knowne to have beene the chiefe perswaders and seducers of these our deceaved brethren) have done. PART. III?

To conclude, if wee did grant that the Assemblies which these men have gathered and joyned themselves unto, were not equall onely, but much better reformed then ours, yet by joyning to them with disclayming, and condemning utterlie all other reformed Churches in the world, wee see not why they may not thereby be said to divide Christ; As well as they of Corinth, should have done if they joyned unto, and followed *Paul*, so as withall they forsaked, and despised *Apollos*, or *Cephas*.

FINIS.